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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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VOLUME IX.

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WOMAN'S WORK FOR WOMAN.

VOL. IX. NOVEMBER, 1894. NO. 11.

THE storm center of the war in the East has moved from Korea to North China. No letters have been received of later date than August 30, when Dr. Corbett wrote: "Business at Chefoo is almost entirely paralyzed; multitudes have fled with their families into the interior for fear of the Japanese fleet." Miss Grace Newton wrote from Peking, August 25, that the city had been "full of excitement and wild talking about killing every foreigner and Chinese Christian," but rumors of Japanese victories had silenced such threats. She says: "We do not fear Japanese soldiers half so much as Chinese soldiers from Hunan and roughs of Peking."

REGARDING the safety of our friends in China, a subject which has naturally given rise to many anxious thoughts, Dr. Ellinwood authorizes us to say that, trusting in God and the early and ample arrangements made by the Great Powers for the protection of foreigners, the lives of missionaries are not considered in danger. Whether such of them as live in the interior will think best to take refuge at treaty ports, and, in the event of such withdrawal, what would befall Chinese Christians is more uncertain. It is a time for prayer and trust.

WHILE the war is temporarily damaging to missionary interests in Korea, Japan and China, we cannot for a moment doubt that it is to be, in the end, an agent in the hand of God for the spread of His Kingdom, and even now we are permitted to see some good results.

Dr. Avison cabled to the Mission House that he resumes medical control of the Royal Hospital at Seoul, a position which he was compelled to resign a few months ago because the official management was unsound. So, too, at Pyeng Yang, officials would give no redress for injurious persecution, but when Japanese soldiers appeared on the scene, as Mr. Gifford writes, "the wheels of justice set to work with great celerity." Two guilty men were punished and $500 (Mexican) indemnity paid, to cover extortion from Korean Christians and expenses incurred by missionaries.

MR. MOFFETT remained in Pyeng Yang ten days after it was occupied by Chinese soldiers and only left when the Korean Christians begged him to go. He passed through the lines of the Chinese and Japanese armies, receiving, as an American, courteous treatment from both.

MR. GALE stayed at Gensan, Korea, and Mr. Swallen escorted the ladies to Japan.

MR. BAIRD wrote from Fusan station: "We mean to stay with this people till driven away. War and drought are occupying all the thoughts of Koreans, but daily service is still going on in the *sarang*."

PAINFUL intelligence comes from India regarding two young missionaries. Miss Savage was thrown from a cart and taken up seriously injured near Dehra, whither she was returning from (supposably) one of her regular zenana visitations. Dr. S. Elizabeth Winter is ordered home from West India by her physician.

HER beloved school at Bogotà is obliged to part with Miss Hunter, who tries the lower altitude of Barranquilla, exchanging with Miss Riley.

THERE were peculiar blessings in connection with the Farewell to the Africa party. Mr. Godduhn was present from Batanga, wishing himself of the company about to sail, and passing on to them a well-tried message: "Fear not. I have redeemed thee. I have called thee by My Name." Mrs. Ford was there, who has one son in Africa, and, with another son, was on the eve of returning to Syria; and there were the parents of Rev. H. Schnatz, who had gone by an earlier steamer and would join the party at Liverpool. The out-going con-

tingent comprised two brave young wives who would be the first white women to live among the Bule people, and three men: a minister, a physician and a civil engineer. "I do not call it sacrifice to go," said the latter; "there isn't a civil engineer who won't go anywhere for the almighty dollar. Can't we do as much for Christ?" The President of the Board led the meeting with fatherly feeling. Dr. Gillespie stated the aims of the Board with reference to interior Africa, and Dr. Ford offered prayer.

THE Interior Africa band sailed from Liverpool October 3, on the *Gaboon*. Mr. Kerr tells, on another page, of the preparation made to receive them.

MRS. LAFFIN returned from her visit to Efulen in three days, walking about twenty-four miles a day.

ANOTHER "Farewell" brought a company of sympathizing friends to the Mission House, Sept. 28th. Rev. Reese Thackwell spoke on behalf of the eleven missionaries, older and younger, who were bound for India. Rev. George Ford said he had deferred coming home because he longed, first, to see a great revival in Syria and he begged for prayer to that end. Young Mr. Leverett, going for the first time to Hainan, told very simply how his home training had led to missionary consecration. Rev. Geo. Alexander, D.D., led the meeting and Dr. Balcolm Shaw offered prayer.

A CHRISTMAS Missionary Exercise for Sunday-schools, new, novel and beautiful, is offered by the Board of Foreign Missions for 1894. One copy of "The Angels' Story," written by a lady and designed to be read aloud in a Christmas service, is furnished to a Sunday-school, accompanied by Albums with stiff covers, containing the Scripture exercise for the service, on pages alternating with good pictures—*an Album for each member of the school.* These are sent free to any Presbyterian Sunday-school, on two conditions: first, that they make a Christmas offering to foreign missions; second, that they write for the Exercise to the Recording Secretary, Rev. Benj. Labaree, D.D., 53 Fifth avenue, New York City.

AT the recent semi-annual all-day meeting of the Society of Northern New York, a hundred copies of the Year Book were sold during noon recess. This is the neat, blue-covered book, about 7x5 inches, which takes the place of the Calendar of past years and may be ordered from headquarters of any of the Woman's Boards. See "Notes to Auxiliaries." The arrangement of subjects for the month of January and selections of Scripture all through are strikingly appropriate and forcible.

CIRCUMSTANCES which are a constant feature in their experience become so prosaic to our missionary friends that, after awhile, they forget to mention them. For instance: How many of us who have for years listened to letters from Syria picture our ladies as they embark from Tripoli, carried in the arms of sailors out to a rowboat which will take them to the steamer, because the sea runs too high for even boats to approach the wharf? Miss Holmes says of a recent experience on this pattern, "We have repeated it so often that it has become tame." In the high surf at Batanga, West Africa, the same practice obtains on a larger scale. The last time that Mrs. Reutlinger disembarked there, on her return from Grand Canary, she was drenched to the skin three times before reaching shore. After thirty years of it this can hardly seem to her any longer a joke.

THIRTY-THREE persons were baptized last year by the Baptists, near Kwai Peng, South China, whence our Fultons were mobbed out some eight years ago. At another point in the province, where Dr. Mary Fulton's patients came from, there is now a Baptist church of thirty members.

WOODSTOCK pupils carried off three of the four prizes offered to children under sixteen years, by the Annual Fine Arts Exhibition, held in June, at Mussoorie, North India. Mussoorie is full of English schools.

SUPERSTITION has been well met by Science in the medical department of Beirût College, by the new Bacteriological Laboratory, under Dr. Graham, for which funds were derived from friends in Berlin. It has great influence in bringing old students back for post-graduate study. Examination of cholera germs was conducted last summer in the presence of government officials as well as students, and produced an excellent effect because among Mohammedans, cholera (known as "yellow wind") is regarded as outside the sphere of medicine and controlled by fate.

OUR MISSIONARIES IN SOUTH AMERICA,

AND POST OFFICE ADDRESSES.

Mrs. Geo. W. Chamberlain,	Bahia,	Brazil.
Miss Laura Chamberlain,	"	"
Mrs. Woodward E. Finley,	Larangeiras,	"
Miss Clara E. Hough,	"	"
Mrs. Jas. B. Rodgers,	Rio de Janeiro,	"
Mrs. J. M Kyle,	East Rio,	"
*Miss Minnie S. Baxter,	Caixa 14, S. Paulo,	"
*Miss Kate Doggett,	"	"
*Miss Effie Lenington,	"	"
Mrs. F. J. Perkins,	"	"
Miss Margaret K. Scott,	"	"
Miss E. R. Williamson,	"	"
Miss Mary P. Dascomb,	Curityba, Parana,	"
Miss Ella Kuhl,	"	"
In this country: Mrs. W. H. Lester, West Alexander, Pa.		

Mrs. Geo. A. Landes,	Curityba, Parana,	Brazil.
Mrs. Thos. J. Porter,	"	" "
Mrs Jas. F. Garvin,	Valparaiso,	Chili.
Mrs. Wm. H. Robinson,	Copiapo,	"
Mrs. Wm. P. Boomer,	Chillan,	"
Mrs. M. E. Caldwell,	Bogota,	Colombia.
Mrs. A. R. Miles,	"	"
Miss Nellie Nevegold,	"	"
Miss Celia J. Riley,	"	"
Mrs. T. H. Candor,	Barranquilla,	"
Miss Martha Bell Hunter,	"	"
Mrs. E. H. Ladd,	"	"
Mrs. T. S. Pond,	"	"
Mrs. J. G. Touzeau,	Medellin,	"

* Teachers of the Mission, not Missionaries of the Board.

CONTRASTS IN COLOMBIA.

ANAPORINA is a little village distant about a day and a-half from Bogotá, most of the journey being made by mule. It is a favorite resort of Bogotá people, because of its health giving, climate, and so last May, illness requiring a change to a lower altitude, Mrs. Caldwell, the children and I went to Anaporina for six weeks.

Travel in Colombia still wears for me the charm of novelty, though perhaps it has never been a charm of more uncertain nature than on this day of our departure, when having left the carriage at the edge of the plain, Mrs. Caldwell and I sit shivering in the mist on a pile of boards by the roadside, wondering why our mules do not come up. We finally mount and begin our descent through the clear-cut "Mouth of the Mountain." At first we are most interested in getting down without mishap, over the steep, tortuous, paved road that drops straight down the mountain for a half-hour's ride; then we forget to wish for a kodak and cease to ask each other what our friends at home would think could they see us—words die on our lips as a wonderful panorama of beauty opens before us. From this knoll, hills sweep away to where, far below, a river runs like a silver thread; then, they rise tier above tier until far distant peaks lose themselves in blue haze. Now we are shut in between hills by a sudden turn, and coming down a defile see, far beyond, a fleecy cloudland looking like the white entrance to a fair and undiscovered country. On we go through ever-changing scenes of grandeur and ever-increasing green loveliness until, lying on a high bluff of Bogotá River, the white walls of Anaporina gleam through the trees. Through the long stretch of good road leading down the little valley, one sees on the farther side of the river, plantations lying miles away among the mountains while the curving line of near hills seem to brood protectingly over the vale.

This quiet loveliness was something new to us every day during our stay: the early morning walks to the river when the hills lay fresh and fair in the sunrise, the evenings with their wonders in cloud effects and luminous stars in the deep southern sky. The other side of the picture—the life of the village—forms one of those sharp contrasts between the life of God's wandering children and the surroundings in which He has placed them. There is always in Anaporina a good sprinkling of city people enjoying their country homes; villagers of the better class, who seem to always have time to spare; Indians who throng the *plaza* with their country produce on market days, and the endless round of beggars—blind, lame, leprous, filthy and miserable beyond description.

May is dedicated to the worship of the Virgin Mary, so every day in the month the church was decorated with flowers and, morning and evening, was thronged with worshipers. Rich and poor, high and low, all seemed equally devout and wended their way there at the sound of the bell. We often stopped at the door and watched the scene. The gaudily dressed figure of the humble maid of Nazareth, the brilliant lights and tinsel trappings, helped one to understand how a religion devoid of anything deeper appealed to the eye of the uneducated: but it is sometimes hard to explain its hold on more intelligent people. The monotonous chanting of the priest and responses by the kneeling people, not one

BOGOTÁ PICNIC PARTY AT A COUNTRY INN, HALF-WAY TO CIPAQUIRA, WHERE ARE SALT MINES AND PRETTY SCENERY.

word of which we could understand; the constant explosion of fire-crackers and occasional firing of guns outside; all conspired to make one turn away with a sad heart. Little Mary Caldwell could not understand why we did not go to church on Sabbath morning and insisted that we could not, therefore, be Protestants in Anaporina. How it made us long for a spot in every village of this beautiful land where the simple story of Jesus might be told! How often we yearned for the coming of that day when swift feet shall go up and down these mountains and valleys bearing glad tidings of One born to save. The Christian who is honestly incredulous as to the need of evangelical missions to Roman Catholic countries, only needs a short sojourn among the people to convince him that they do not know Jesus as the Saviour of the world.

"In the name of the Most Holy Virgin, give me aid and she will bless you forever," cries the wretched beggar by the roadside. "I will pray the Holy Mother to succour you in time of need and to give you a crown of life" says the poor sick woman to whose child a coin is given. To the question, "What are you thinking of, Augustine?" quick as a flash comes the answer from the bright-eyed little fellow: "In God and Mary, the Most Holy One." At the close of selections in a book of tales for children, we read: "*Put your faith alone in Mary, the Holy Virgin, and she will save you from your sins.*"

One bright morning we bid good-by to Anaporina and turn our faces homeward. We spend the night on the plain and the early morning finds us nearing Bogotá. The deep cleft between the towering mountains back of the city comes in sight, then, gleaming white and red against the rugged background, walls and roofs of the city appear. A short ride on the tram-car through the chill morning air brings us to our own door. There is a stillness that is almost suspicious, even during school-hour, which is explained as the door into the wide corridor swings open. Such a pretty picture! The garden as a background, and in front, fairer and sweeter than the flowers, the faces of our forty-five girls! Over the heads of the demonstrative little ones, the older girls and the teachers smile, and we have time to see that Miss Nevegold, beaming from afar, looks well and happy in spite of the added care that she has been bearing. "Going away is pleasant after all, for the coming home is so very delightful," we say, looking into the bright faces and enjoying the sweet cleanliness and order of the house after country experiences; and down in our hearts

we feel that it is worth *all* it costs, that the promise is not in vain that "he that hath left . . . shall receive now in this time."

One of the most sacred hours this year has been the twilight hour on Sabbath evenings, when our five Christian girls have met to pray for the conversion of the other girls of the school. Will not those who love to think of His appearing, meet with us before the Throne at that hour and join with us in the petition that falls so often and so fervently from the lips of one dear child: "Bless these Thy children; bless this Thy school"? *Martha Bell Hunter.*

CURITYBA UNDER BLOCKADE.

For more than six months of the past year, in which Brazil has been torn by fighting, our friends at Curityba were much shut up within their own State of Panará. Mails were cut off, traveling was unsafe and they knew little of what was going on in the outside world. This blockade was broken the last of May, when, a consignment of eighty mail bags arriving at once, they received letters from home which had been written the previous August and from that date forward.

The condition of the country still renders it imprudent for the missionaries to report many things we should be glad to hear. Their sympathies have been in demand for sufferings in their midst, which war had caused. They had friends on both sides "who mourned the fratricidal war and longed for arbitration to put an end to bloodshed." Two of the schoolgirls were at Lapa, a place which was under fire two days.

In the meantime the school has been a refuge to girls whose fathers were absent at the scene of conflict. Mrs. Porter has given music lessons and turned the fees of music scholars to paying tuition of poor children. The first term of 1894 there were 121 pupils, in three grades. Miss Kuhl and Miss Dascomb have had unquestioned success in the move they made from S. Paulo to Paraná.

The following extract from a letter gives a glimpse of the Sunday audience at Curityba:

"In the Romish churches of Brazil they laugh, talk and flirt during mass, but at our services here they refrain even from smoking when Miss ——— sits where she can watch them.

"All classes attend the services, which are held in the school-room. I saw a Polish woman, with cabbage in her apron, come and kneel in the aisle so that people had to walk around her to get in. After she had crossed herself and said her prayers, I offered her a seat. A drunken colored man came and amused the boys by trying to hang his hat on the door where there was no nail, and then by trying to hang it on the wall. A party of beautifully dressed Brazilian ladies took seats and listened attentively. Sometimes the hall outside the door is full of people—some with baskets on their arms; soldiers standing in the doorway, listening to Mr. Porter's excellent sermons."

A TRIP IN PARANÁ FOREST, BRAZIL.

On the morning of Aug. 10th, 1893, I started from Guarapuava, in the State of Paraná, with two companions, one a deacon in our church, on a trip through the dense pine forests of southern Brazil. We desired to visit some believers who live just below the Sierra da Esperança (Hope Range), and others in an old French colony on the banks of the Ivahy (*pron.* E-vă-ē) River.

With our five pack mules, riding animals with large saddles and saddle-bags, we made quite a unique caravan. For about eight miles we rode over the evergreen prairies of Guarapuava and then suddenly found ourselves in the tangled jungle of the underbrush growth of the great forest which stretched away before us for more than two hundred miles. That evening we camped on the bank of a small stream and as we sat around the camp fire singing the "Old, old story," I lifted my eyes and looking beyond the fire into the jungle beyond was reminded of the terrible darkness in Brazil, and a prayer went up from my heart that many more lights might be kindled all over the land to dispel the gloom in thousands of souls.

The next day about 2 P. M. we reached the homes of the believers and were soon surrounded by the women, the men being absent in the fields, harvesting their corn. We stopped at the home of an old man who

has been singularly blessed in his family. They were all zealous idol-worshipers, a few years ago, (despite Rome's declaration that she teaches her followers to worship God). But the glad tidings came to them and now father and mother, sons and daughters, sons-in-law and daughters-in-law, are living in the marvelous light of the Gospel. Sixteen in one family, they live here right around the old father's house and meet together on the Sabbath to study the Word. They had invited their neighbors and that evening all came together for a service. What a privilege to speak to these hungry ones and see the eyes light up and the tears come as they heard of Him who died for them! The following week was spent in just this way. They came together every morning before going to work for a short service, and again at night, tired though they were. Some came four and five miles through the forest and after the service would go back again carrying pine torches to light their way, and I watched the dancing lights in the different directions, as long as they could be seen. But I thought of my homeland and how, often, to some there, four blocks along a well-lighted avenue, seems a long way on Sunday or prayer-meeting evening, and the pastor has to talk to empty benches and we wonder that he does not keep aglow with fire and enthusiasm. Dear friends, do we not get so Gospel-hardened (yes, that is what I mean) that the old story sounds *very* old and we want to hear modern things? Oh, for more of the Berean spirit in our churches and the words of Him "which are spirit and life" would seem ever new.

Some hours each day were spent in talking with the women as they prepared the *farinha*.

THE YELLOW PINE OF PARANÁ. THERE ARE GREAT FORESTS OF IT AND CARPENTERS USE IT FOR EVERYTHING. IT TAKES A FINE POLISH AND ALL THE FURNITURE IN SOME CHURCHES IS MADE FROM IT.

They first soak the corn for twelve or fifteen days in the running water of some mountain brook and then take it to the *monjolo*. This is quite an ingenious machine. It consists of two parts: a large wooden mortar set firmly in the ground, and a beam, some fourteen to twenty feet long, hung on a pivot near the centre. One end is hollowed out to form a rude trough and in the other end is fixed a large, heavy pestle. A flue brings water, which flows into the trough end, and when full this end is naturally heavier than the other and descends, letting the water run out. The pestle end becomes heavier now, and having been raised high in the air falls with a resounding thud into the mortar on the soft corn. This is gradually ground down to a pulp and is then roasted in large iron pans over a slow fire. The flour forms a very palatable food and is in fact one of the main staples of life in the interior of Brazil. Pleasant was it, as thus they worked, to talk with the women of the Bread of Life, and to hear the story of their conversion. One said to me: "I was a very zealous

woman in the service of my old religion. I prayed, made vows, and gave gifts to all the saints. Every procession I attended and helped in. Every prayer to the Virgin Mary and to the other saints I knew, but about the Saviour and praying to God our Father I knew not. But now I am satisfied."

"Lord, to whom shall we go? Thou hast the words of eternal life."

In the evenings, after service, all would ask that this and that hymn be sung and though at times it seemed as if one's voice had been worked beyond human endurance, still it was sweet to teach them and as the old familiar tunes, set to Portuguese words, rang out on the evening air my thoughts would go back to the days of childhood when in the old home, on Sunday afternoons, these songs were sung again and again until they became fixed in memory. Little did I think then of the use they would be in future days. Young men and women, get the widest preparation possible for the foreign field.

But on the 17th we were off again, and two days more brought us to Therezina on the Ivahy River. Here another week was spent in the very same work. The believers live up and down this beautiful river engaged in sugar cane planting. Persecution here is much more bitter than in other parts of Paraná. The priest, accustomed to hold full sway over the spiritual life of the people, is opposed to the Bible being given them and to their learning to read and study for themselves. He knows that they will learn to condemn the corruption of his own life and will listen no more to his demands for indulgences and masses. So he and his followers make it very unpleasant for the humble followers of Christ. But so was His warning to His disciples.

Just a couple of days before my arrival, a heavy wind had blown down one wall of the Roman Catholic chapel and crushed several of the images. The patron saint of the village, St. Therese, had been thrown across the room, breaking her leg. The priest said she had been miraculously preserved from further evil. The leg was mended with some nails and a piece of wood and, more "miraculous" than ever, the image was set in its place and a long all-night spree gave grateful thanks to heaven for the preservation of the life of the saint. A new image was ordered and soon all would go well again in the holy diocese. The heart grows sick looking on the terrible degradation and ignorance of these poor priest-ridden people.

Here on the river were seen the long cedar canoes of the Coroado (crowned) Indians and they themselves learning fast the vices of the white people. On Sunday, over two hundred of them were in the village to see the sport. The priest fearing that more of his people might be led astray by the foreign teacher, had solemn mass in the chapel in the morning, horse races in the afternoon and a drunken ball in the evening in his own house, sending his musicians to play in front of the house where evangelical services were held, in order to drown the voice of the speaker and to draw away some unwary soul who might have been attracted to hear the sweet songs and listen to the story of the crucified one.

The homes of the people were visited, going from place to place in these long canoes. After a little conversation in each house, they would cover the table with a white cloth, bring out the Bible and hymn-books (often the only books in the house) and inviting their neighbors would ask that they might be taught something more about Jesus. The days passed quickly in such service, and soon it was time to continue the journey to other outlying points. But it would weary you to accompany us all the way. In your heart of hearts please remember these your brethren and sisters in Brazil.

R. Frederick Lenington.

TESTIFYING TO THE GRACE OF GOD. V.

TWO CHILIAN SISTERS.

SOME twenty years ago a Chilian woman, a member of the Protestant Church of Valparaiso, was taken ill, and recovery became hopeless. The neighbors, who had not interested themselves in her before, now clamored that she should have a priest and confess. This she refused, saying that she had no need of a priest, she had confessed her sins to her Saviour and was assured of His forgiveness. At this the whole neighborhood was in arms and a priest was brought. On his arrival he called out in a loud voice, "Where is that beast that is dying?" The brother-in-law of the sick woman came out and quietly requested the priest to leave.

In reply he abused the man shamefully and went away. Then the people commenced to throw stones at the house, some of them falling upon the bed of the dying woman. She was very calm, however, and told her friends to have no concern for her. "My Saviour," she said, "has suffered a great deal for me and it is little that I can suffer for Him." The family, however, removed her to a place where she might die in peace.

To-day we see a great change in the attitude of the people towards the Gospel. There are, doubtless, some places in the country towns where such a thing would still be possible, but not here in Valparaiso. On the contrary, the people are becoming rapidly eager to hear any one who will talk against the priests, although they may not be ready to accept the Gospel.

The above incident was brought to mind by the recent death of a sister of the persecuted woman. After a long and painful illness, she also died, firm in faith in the same Saviour and rejoicing that she was soon to be with Him. When the Chilian pastor's wife came, at her request, and sang for her shortly before she was called Home, she said that it seemed her every wish had been gratified.

(*Mrs. J. F.*) *Emma F. Garvin.*

Valparaiso, Aug. 22, 1894.

THE STORY OF MARIA, A CHILIAN WOMAN.

THREE years ago when looking for a nurse I was providentially led to a little brick-floored house on an out-of-the-way street, in which Maria lived with her father, mother, sister and little boy ten months old. Her husband, a good steady man, had earned a comfortable living for his family as a printer, but two months before had died of small-pox. The law in Chili requires that marriage shall be performed by the civil officer as well as by the church, but they had been married by the priest only, and so after her husband's death, Maria's father-in-law, an unprincipled man, came and took everything away which her husband had bought for her, saying she was not legally married and had no claim on the property. So, she had to leave her comfortable little home and return to her father's house. It was at this time I found her, and she came to me, poor, sad and lonely, and took the care of my three-weeks-old baby.

Custom, here, does not allow nurses to go out alone, and neither to visit their homes nor receive visitors. However, Maria's mother had permission to visit her occasionally, and to bring her little boy so that he would not forget her, but she was not allowed to go to mass, and, being a faithful Catholic, felt the deprivation keenly. On the first morning of her residence with us, she was invited in to family worship, and after some demur at hearing the Bible read, consented to come. She afterward told her mother that she did not miss mass as much as she expected, because there was service in the house every day and something about the prayer always touched her heart; besides, she had her book of devotions and could read that. Her mother told her that she thought her conscience need not trouble her, as it was necessary she should earn her living and she must conform to the rules of the house she was in.

For a while I let Maria grow accustomed to the ways of the house, and then gave her a Roman Catholic edition of the New Testament and, a few months later, a Bible. From time to time I loaned her books to read, which she in turn asked to loan to her mother and sister. Then she wished to attend our church service and Sunday-school and occasionally asked questions, showing that some of the seed sown was taking root.

At the end of a year and a half, the Mission removed us from Concepcion to Chillan and, after much consultation with her mother, Maria decided to accompany us so that "her precious baby," as she called him, need not be made ill by changing his care-taker. By this time I had become much attached to her and admired her unselfishness toward her family, to whom she gave her earnings, spending almost nothing on herself.

After a year of effort in Chillan, there was an inquirers' class ready for church-membership, and Maria was one of the most earnest, consecrated Christians in it. Her conversion had been a long, slow process, but it was genuine. About three months ago, she and her little boy were re-baptized, and she will be one of the new members

of the soon-to-be-organized Presbyterian Church of Chillan. At the time of her baptism, she told Mr. Boomer that had she known what his profession was when she engaged to come to us, she never would have entered our doors. A friend had told her that Protestants had a sort of spirit in the form of a serpent to which they prayed and from which they received all their money. So when she came in to prayers, after learning that we were Protestants, she watched for the serpent. Such are the stories the priests tell to their poor people to prejudice them against those who would do them good.

Not the least of the good things growing out of Maria's conversion is her desire to show others the way. Through her influence, her mother and sister are at heart Christians, though they have not yet made a public confession of their faith. They have been subject to much persecution from relatives because of the change in them, but they remain faithful. It is the strong wish of the three that Maria's little boy may grow up to be a true Christian man, and to that end they all work and pray.

CHILIAN FAMILY STARTING ON A RIDE.

Maria is one Chilian in whom I have faith. The native character is unstable, untruthful; she is conscientious, honest and upright. When she came to us, she sometimes told lies; but now, never. She is a changed woman in many ways, and the religion of Jesus Christ has made the change. To Him we give all the praise.

Louise W. B. Boomer.

NOTES OF AN ITINERATING TOUR IN SERGIPÈ, BRAZIL.

May 11, 1894.—Preached at Itabaiana to a moonlighted audience, the larger part preferring to hear from the outside.

May 15, S. Paulo in Sergipé.—Spent Sabbath in Carahibas with a group of twenty to thirty believers. Reached here under steady rain. Had a goodly number of men at service last night notwithstanding that a wedding with dinner and dance was in full swing among the "F. F. V's" in town. A good many came from the wedding to hear a sermon upon the wise and foolish virgins.

May 17.—I preached twice on Tuesday in the house of a young man recently professed, but yesterday we had the use of the jury room.

May 18, Itabaiana.—Had a crowded house last night and a quiet audience in the street. I notified that I will preach twice to-day, at 4 P.M. and at night.

May 30–June 1, Larangeiras.—Between dates have been fighting a fever, but believe I have come out on top.

June 4.—Busied in visiting and being

visited and preaching from house to house. The Lord has detained me by His providence longer in this town than was my plan; but His plan, which is always better than ours, has been gradually developed and has left us all grateful for what He hath wrought.

We were refused the use of the Town Hall and I boldly applied to the widow of a former enemy of the Gospel for the theatre (her property), and obtained her consent. The same night came a letter withdrawing her word "as my Catholic conscience commands me to do." I thought it was some other body's conscience and addressed her a note reminding her that I had already invited people to service in the theatre, and begged leave to continue. In vain. We were boycotted as to any central position in town. The place of worship is on the outskirts.

Saturday evening, in calling on an old lady, a school teacher of three generations, I met a young planter who lives four miles out of town, at his sugar plantation. He was formerly a judge, is intelligent and active in public matters, and beginning to take an interest in religious things. I asked him about a History of Sergipè. He kindly brought one in, Sabbath morning. It was just before service and I told him of our disappointment in town. He put his own town house at my disposal. Nothing could be better! So at the morning service I announced an extra service there for 4 P.M. Volunteer scribes came to the desk, and in less than an hour invitations on a sheet of hymns were being scattered broadcast over town. The house stood at the lower end of the square, on which the principal church is the most conspicuous building.

At the appointed hour, with windows open, we sang some ringing hymns, which served the purpose of a church bell. The seats filled up and many were obliged to stand. I never had a more attentive audience. It was within a stone's throw of the house where the mob disturbed the worship more than a year ago, since which time Brother Finley has not been able to get a house in that section for worship. I am told we had the best men of the town present. We broke up by daylight.

On Monday a merchant offered the use of his house if I would remain over another Sabbath. I accepted and yesterday preached there.

June 6, Aracaju.—The *Gazeta de Sergipè* has for some days announced a steamer to arrive from the north and sail for Bahia. She came to-day, but will *not* go to Bahia. No other is expected under five or six days. If I had letters to kill homesickness it would be some relief.

June 10.—Still at Aracaju, not by my own plan or will but evidently by the will of the Lord. I have held meetings every day, and to-day have three in as many homes. In the absence of the Governor I am not allowed to hold them except in private houses. At noon to-day we met in that of Senhor ——— on the square, within earshot of the palace. This afternoon we meet in the house where I am guest, and this evening with Mr. Smith, an Englishman who has a foundry here. To-morrow shall embark for home.

June 13, Estancia.—Did not embark on the 11th. Winds and waves were contrary, but we had two profitable night services, and sailed to-day. I have never encountered a more unsteady side-wheeler.

June 22, Bahia.—On the 14th, by invitation of the passengers, I preached on the upper deck. I had a promiscuous audience; among others, members of an opera troupe. Preached on "Thou art the Christ, the Son of the living God." Thus closed this period of seed sowing in Sergipè. Only the day will declare the fruitage.

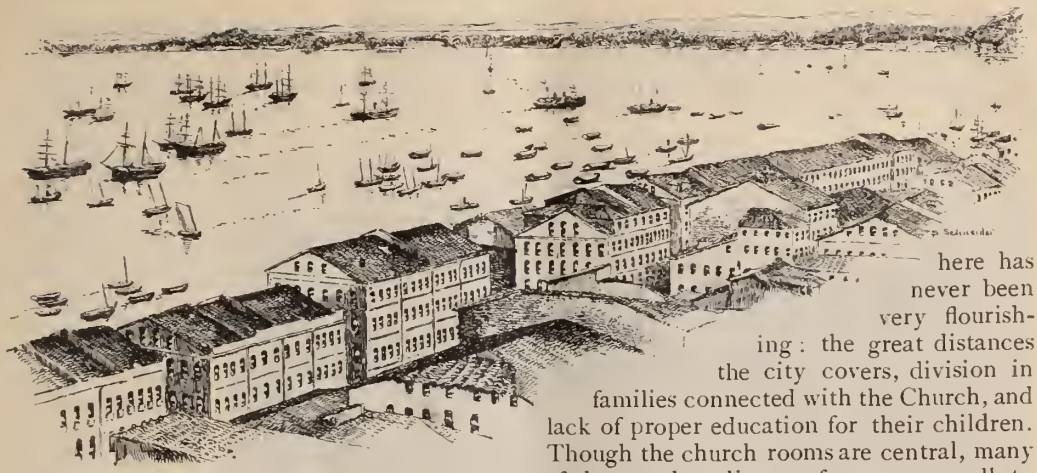
Geo. W. Chamberlain.

IN BAHIA* CITY, STATE OF BAHIA.

[Miss Chamberlain having spent some months of the past year studying school methods at S. Paulo, returned to Bahia and, assisted by a Brazilian young lady from S. Paulo, has opened a school with sixteen pupils.—*Editor.*]

THE heat at Bahia is rarely greater than in summer in the United States and almost constant breezes make it very bearable. Vegetation is much more luxuriant than at San Paulo. Bananas and oranges are the same, but other fruit trees are more like lofty, great-branched forest trees. Graceful palms of many varieties, from the rather ragged-looking cocoanut tree to the stately royal palm, are seen in every direction outside the more closely built up part of the

* *Pron.* Bah-ee-ah, accent on the penult.



HARBOR OF BAHIA, BRAZIL.

city. The difference that one is most alive to is that, Bahia is a hundred years behind other coast cities in civilization. The people lack energy. It cannot be wholly due to climate for north, where the temperature is more enervating, there is also more enterprise. Perhaps the large African population has something to do with it, for of the one hundred and fifty to two hundred thousand inhabitants, far more than one half are African; that is, negro blood in varying degrees predominates. The pagan rites of these Africans, with a strange mixture of Roman Catholicism, are more or less openly practiced. We have two witches, or *feiticeiras*, as they are called, hard by us. They have large gatherings at their huts and make night and day hideous with continuous, monotonous clapping of hands, drumming, shouting, dancing, keeping it up sometimes nine days in succession. Not only do the blacks frequent these houses, bur also, secretly, white people. Superstitions and the Roman Catholic Church have a stronger hold here than further south, because of the greater ignorance of the people. Their immorality is fearful and the example of the priests tends to increase it. Living together without marriage is so common as to cause no remark, and gambling is the pet vice of high and low.

There are several reasons why the Church here has never been very flourishing: the great distances the city covers, division in families connected with the Church, and lack of proper education for their children. Though the church rooms are central, many of the members live too far away to walk to services and they cannot afford car fare. One little black girl to whom I gave lessons for a time walked in the three miles frequently; but she is one of eight, and the mother and younger children rarely get in. There is a Friday evening meeting for families in that vicinity, but there is not missionary force enough in Bahia to have services in different parts on Sunday, for now that Mr. Kolb is installed as pastor, my father spends most of his time in evangelistic journeys.

There are few united families in the Church. As a rule, either the wife is a believer and the husband is not, or *vice versa*, and every influence outside the Church is on the side of the non-believer. If the children are to have any education they must be sent to Roman Catholic schools, and there they either learn to despise the name of Protestant before they know what it stands for, or are neglected by their teachers and snubbed by their schoolmates. Some children of the mission are without any training and are allowed to run the streets. This has its reactionary influence and leads to discord in the family and coolness towards the Church. That is one reason why a school here is so necessary. I do not think the Church can fulfill its duty to the children without it, and through the children the hold on the parents would be strengthened.

Laura Chamberlain.

BRAZILIAN NOTES.

By appointment of the Mission, Miss Clara Hough has been removed from Botucatù,* where she has spent most of the four years since she went to Brazil, to Larangeiras in the State of Sergipè, a full thousand miles north of Rio de Janeiro. In dividing herself between many interests at

Pron. Bo-too-cah-too, accent on last syllable.

Botucatù, Miss Hough found, as she says, "little time to think about being tired or homesick, or to be anything but very happy indeed to be able to gather our little hand-

OLD MARKET AT SAN PAULO.

fuls in our Lord's great harvest." The last Annual Report of the Mission mentions that "Miss Hough has been able to render assistance that no man could have given" and pronounces her evangelistic work in Botucatù "of the highest value." She has several times been invited by Roman Catholic parents to conduct funeral services for their little children, and persons who have never heard a sermon have freely come to her to ask counsel and prayers. Her able and devoted associate, Miss Henderson of the Southern Presbyterian Church, has left Brazil on furlough. The method in which they have worked side by side, Miss Hough describes:—"Miss Henderson and myself conceive of our school as the nucleus about which to gather the many influences of missionary effort."—"Our first study is gospel religion."—"It is my aim to lead the pupils straight from A B C to the glorious Gospel." These methods will no doubt be transplanted to Larangeiras, where a school for girls has already been opened by Mrs. Finley.

A weekly religious paper was started last year by Brazilians.

A gentleman who has long lived in Brazil and knows it well, informs us that in the Brazil department of the World's Fair there were exhibits which were "a block of lies," for example: the exhibit from the public schools of Rio de Janeiro. "If a detective should look for those schools he could not find them." So far, schools under the Republic are inseparable from politics. The situation is not, however, worse than under the Empire, when public schools were a sham. In those days teachers were appointed without regard to ability, and often hired a cheap substitute. The president of Pernambûco found thirteen teachers in his schools who could neither read nor write, and he discharged them.

The American schools at San Paulo lead the State. They have 400–500 pupils. The girls' department has lost in numbers and run behind, financially, the last year.

The disordered state of the country has been unfavorable to Christian work. In some places the Sunday congregation was diminished, because men were in hiding for fear of being drafted into the army.

The Rev. J. Beatty Howell, formerly of the Brazil Mission, has left his family in this country and returned, for a time, to his old field at Jahu, in the interior of Brazil. Here Mr. Howell bought a farm, some years ago, and conducted a school for Brazilian youth. Upon leaving Brazil he offered this farm, with its stock, buildings and appurtenances, first, to the Board of Foreign Missions of the Presbyterian Church, and, upon their decision that the scheme of a farm-school is outside the lines which the Board has laid down for itself, it was offered to "any missionary body that would use it for evangelistic purposes." The Interna-

tional Missionary Alliance, with Rev. A. B. Simpson of New York at its head, accepted the offer and, under these auspices, Mr. Howell has gone back to Jahu. "With the full consent of those in authority" he develops his work on Presbyterian lines and in accord with Presbytery. The school is a Bible Institute for young men, with an industrial department, and its pupose is to train lay-evangelists for Brazil.

A new church was lately organized twelve miles from Jahu, through the instrumentality of a teacher who formerly studied with Mr. Howell.

Rio de Janeiro is the chief port of Brazil for coffee, Bahia for tobacco, Pernambûco for sugar, Parà for rubber and brazil-nuts, and these cities are, following the order above, the four largest in Brazil.

Maps have been published in WOMAN'S WORK FOR WOMAN as follows:

South America, Nov., 1891, 1892; San Paulo field, Nov., 1889; Bahia field, Nov., 1891; Colombia, Nov., 1890; Chillan field, Nov., 1889. Back numbers may be ordered, five cents a copy.

LITTLE ITALY IN S. PAULO, BRAZIL.

ITALIANS form a large proportion of the many foreigners in S. Paulo. Just drop down, in imagination, into the part of the city called the "Gloria" after dinner some evening. You will see the doorways of the Italian shops filled with women and babies, while children play in the streets and gutters, and men loaf about smoking, drinking and chatting. You may hear high-pitched voices in a quarrel and see arms brandished wildly and fists shaken in one another's faces. Perhaps two women, gesticulating vehemently with heads, arms and hands, will threaten to kill each other, while, in groups here and there, half-indifferent loungers watch to see the outcome—all the time a bedlam of voices making night hideous. Or, if it be during Lent, a strong tenor will let itself out in a long *reza*, or prayer, with a chorus of untrained children's voices literally howling the refrain.

It is here, in the midst of Italy, apparently, that Mr. Perkins lives and we hold our little Sunday-school and evening service. Sunday-school, in charge of Mr. Geo. Lenington, is composed of a mixture of Brazilian and Italian children, who are somewhat irregular in attendance. Mr. Perkins and Mr. Lenington take the older boys during lesson hour and I have all who cannot read, seven to seventeen of them, children of four years and upwards, in all stages of uncleanliness. We often think the kind of Gospel they need for a beginning is a tub of hot water, soap and scrubbing brush, and only then would little "Italy" as we see it seem ready to receive the idea of inward cleansing. We are teaching the Life of Christ with the International Series as guide. The little ones have been delighted over some small Westminster Lesson Cards, illustrated, which came into my hands at just the right time.

It is often hard to know how to teach or how much they grasp—for, though most of the children understand Portuguese, the language of the country, others are responsive only to a smile and nod such as pass in all languages.

Mr. Perkins preaches at evening service. There has been a change in the character of its attendants, from a rough, noisy rabble which required the presence of a policeman outside the door, to a smaller but respectful and attentive audience. It comprises the boys who come in the morning, a few women with babies in their arms, sometimes two or three men, but it is impossible to describe one evening's audience as representative of all, they are so variable. Nor can we see much result yet, but we do not lose heart, for the work is not ours but God's and there is need of the real Gospel in just such corners.

August, 1894. *Minnie S. Baxter.*

THE last of the large girls at Tabriz school, Persia, came into the Church, April 1. First Chinese converts at Chiningchow, five of them, united with the Church. Fourteen adults were baptized in June at Che Hom, two days north of Lakawn, Laos. Four were added to the Church at Tungchow, China, in June; ten at Curityba, Brazil, at the midsummer Communion.

HIGH CASTE CONVERTS IN INDIA.

The shallow sneer that only the lower strata of humanity in India furnish converts to Christianity is certainly without foundation in our missions. Though I have never given the subject special attention and though my memory in such matters is very poor, I can recall a great many names from my own limited circle of acquaintance, of those who, before their conversion, belonged to the more respectable classes of the Indian community.

Among the Brahmin converts, I have been more or less intimately acquainted with Rev. and Mrs. Golok Náth; Rev. K. C. Chatterjee; Rev. Ralá Rám; Messrs. Keshvanand and Mükerjee, the former now a rising man in the Indian Forest Department, and the latter a successful lawyer.

But Brahmins are not the only "high caste" people in India. I might make out a long list of my own acquaintances who were of higher social position than many Brahmins, as: Kanwar (Prince) Harnám Singh, probably the rightful heir to the throne of Kapurthala; Pundit Rattan Chand, the "Pujh" of Ferozepore, reverenced as a most holy religious teacher; Báwa Bála Singh, a Bede, *i.e.*, of the family of Guru Nának, from the same place; Munsif Sher Singh; three of the name of Bose and three of the name of Ghose.

Of very recent converts the names of Prem Das, Satya Saran, Bhajan Singh and Gunga Parshad occur to me.

Though not of my own acquaintance, it may be well to mention the rather noted names of Prince Dhuleep Singh; Bannerjee, the great orator of Calcutta, and Rev. Imad ud Dín, D.D., formerly a *moulvie* of great influence in the Mohammedan community. It is not risking much to say that there is at least as large a proportion of the socially "high" among Christian converts as in the community at large. Probably the proportion is much larger.

Robert Morrison.

AFRICA.—PROGRESS AT THE NEW STATION IN THE BULE COUNTRY.

We did not have as much trouble this year as last in securing material for building. I was careful not to begin until I had all the materials purchased, thus giving the people no chance to ask for a higher price when they saw we must have more in order to finish our house. They served us that way last year and kept me back over two months.

On April 16th Mr. Milligan left for the coast and Dr. Good for the interior, leaving me alone at Efulen. I held service every Sunday, speaking to the people as well as I could with a limited knowledge of the language. I can understand a Bule rather better than I can speak to him.

Secular work such as clearing, building and in fact all the outside work about the station, has been looked after by me. I have cleared a larger space around our house by cutting down all the rough trees, thus giving us a fine view on all sides. I have also cleared a portion of the ground for a garden in which we are planting corn, cassava, squash and a number of other native foods.

About the middle of May I began the erection of two houses, each 16 x 25 feet, one to be used as a school and the other as a living house for the scholars. As the sites selected were on a steep part of the hill I had a great deal of digging in order to get level space for the buildings. Instead of putting the small posts in the ground, as is the custom, I laid heavy beams and mortised the posts into them, thus making a frame work that will last for a number of years. The walls are of double thickness of bark and the roofs are bamboo thatch. The windows are hinged to the top and hook up to the ceiling when open. Both houses have clay floors. The school has comfortable plank seats for forty-two boys, counting three to a seat five feet long. There is a plank platform at one end for the teacher, and a board four feet square with strips fastened across the face, upon which the teacher places small blocks of white wood with the letters and figures stenciled upon them. I have made over two hundred of these blocks and Dr. Good is using them with great success.

Work upon the living house took a little longer than that for the school on account of the beds, of which there are nineteen, and, counting two to a bed, we have room for thirty-eight boys. There is also a space where they can do their cooking. Both houses were finished before June 1st. The cost of the two, exclusive of my time, was between thirty-seven and forty dollars. I had men cutting planks for a new dwelling

house* when I did not need them for other work. At present we have about eight hundred feet of fairly good planks which we will use for the floor. At first we thought we would build a plank house, but after careful consideration we decided that the advantages over a bark house were small when considered from the side of the difficulties of keeping a plank house in repair. It is surprising how quickly the wood rots when exposed only for a short time, and small insects bore it full of holes. All the wood in a house would have to be painted both sides before putting up. We talked the matter over and decided that a good bark house was all that was needed for some time.

It was July 1st before I was able to begin on this house. After working about a week, just when we were ready for the roof, food became so scarce that we found it necessary to send all our workmen away. Mr. Milligan took all the coast people with the exception of our cook, and started for Batanga. At present I have only one workman, a Bule boy who gets his food in town when we are short at Efulen. I do not know how long this will last but I do not think we can have the men back in less than six weeks, and until then the house must wait. While the outside is standing, I am making the doors and windows. The Bule boy is a great help to me in this. He has been with me only five months and is picking up the work very fast, doing nearly all the sawing and rough planing. He is a bright young man and anxious to learn, so I am hoping to make a good workman of him in a year or two. Of late he has been thinking seriously of Christianity and I have every reason to hope that he will be a useful man in the mission when he has a little more light. I had two others who were getting quite skillful with tools, but had to send them away on account of food. Many of the Bule are anxious to come and learn, and as they say "learn how to work, not sit in town as they did." I feel disposed to help them to help themselves.

I have made a number of things for use at Efulen: bedsteads, book-cases, tables, etc. I find the hard woods very difficult to work as most of them split easily, while the soft woods are not strong enough. I have great trouble to keep any wood from the insects. I think I can keep them out by cutting the planks while green and smoking them over a hot fire, in this way drying them quickly, and the insects do not like smoke.

The trip to the Interior was something I looked forward to with a great deal of interest. On June 11th we left Efulen and reached Zingi at noon of the fourth day. I can easily see why Dr. Good recommended Zingi in his first report, but now nearly all the people have moved away. Ebolowo'e is the best place we could find as a center of a thickly populated region. For many miles around, the people are living as thickly as the ground will support and the nature of the people will allow. Everywhere we went, the natives were very friendly and anxious to hear what we had to tell about the Master. The place selected as the site of the station is very close to a large line of towns. There is a fine spring of water close at hand, to which none of the natives will have access. There is no large timber on the station grounds, but the people have given us the right to cut trees anywhere we like, except in gardens that are being used. The soil is rather sandy and I think more suited to growing our vegetables than the soil at Efulen.

No matter where we went in the Interior, everybody knew we were from Efulen and were not in search of trade, but had come to tell them about God and His ways, and all wanted to hear. We have great cause to thank God that these people receive us as friendly as they do, and that, though in the midst of violent people, we are permitted to live in peace.

M. Henry Kerr.

Efulen Station, July 26, 1894.

* For the expected new Missionaries.

READERS who have been watching for a year and a half to learn the outcome of the trial of those Kurds who attacked Miss Melton, have an illustration of the course of Turkish law. We may congratulate ourselves that through the persistence of Mr. McDowell, the statesmanship of the United States Minister and the good intentions of the Porte, the end is likely to be more favorable than is sometimes the case. On Sept. 22d, the Grand Vizier notified Judge Terrill that the Court of Final Appeal in Mosul had sentenced four persons to three years imprisonment. Of these four, three had escaped but they were being pursued. The main point is, *some one is punished* for the affair.

LETTERS FROM THE FRONT.

BRAZIL.

MISS SCOTT, who three years ago went to teach in the San Paulo school, wrote August 9:

There have been many changes and much has been accomplished this past year. Our Second Presbyterian Church, organized last October (1893), is a joy to us. We now number fifteen members. We have a neat new hall in which to hold services. On the wall, just back of the pulpit, in plain black print, are the words from John III, 16, and below them the Lord's Prayer. We are enjoying the organ that Dr. Lane sent out. It is not quite paid for, but will be in time. We have good congregations. In Sabbath-school, besides outsiders, we have all the boys and girls of our two boarding-schools, and the eighteen little ones of Dona Bella Carvalhosa's school. She is the daughter of our pastor and has a day school partioned off from our church room. Sabbath evening service is at 5:30, so that all the children may attend.

Now a word about the school work. If you could see my girls teach, and be with us a little while and learn to know their hearts and the motives that are prompting them in their work, making them faithful and conscientious, then would your faith in educational work be strengthened. The six rooms,—four primary, one intermediate and one grammar grade, are taught by these young teachers, have an average enrollment of about forty-five to each room and the attendance is very regular. Think of the opportunity—living the greater part of each day for five consecutive months with the same girls and boys. We have just a handful of girls in our upper grades, because the parents marry them off when they are so young.

COLOMBIA.

MRS. TOUZEAU wrote from MEDELLIN, Aug 15:

We are going to the missionary meeting to be held in Bogota September 1, and shall leave for that city in a few days. The journey must be almost entirely made on mule back, for it is up one mountain and down another almost all the way. It will take at least two weeks to reach Bogotà. This is the first time our Mission has ever had a meeting, and it will be very pleasant for us to meet and know each other. Mr. and Mrs. Caldwell and Mrs. Ladd are the only ones we have seen since we have been in Colombia It was hard for me to make up my mind to leave the school for so long a time, but Miss Duncan is still with us, and is so good and faithful that we can leave all in her charge. We have over sixty in school. Forty of them, perhaps, have never been in any other school, and as they are poor they are not likely to go to any other. The children are all happy as can be, and are learning nicely. We teach the Bible every day, catechism and the singing of our beautiful hymns. I wish you all could hear how well some of these children can sing and see how much they enjoy learning the hymns so they can sing without books. These Gospel songs are taken into their homes and may do much good.

Last year a society in Newcastle, Indiana, sent us a box of dolls for Christmas. They left the United States in October and reached Medellin only a few weeks ago. We were much disappointed that they did not come last year, but a society in Washington, Pa., sent us gifts for the entertainment, and now the box from Newcastle is here in good time for our Christmas tree this year. The box is full of beautiful dolls and scrap books which will delight the little folks. There are also pretty cards and handkerchiefs. Many cards have been sent me during the year and, as far as I could, I wrote thanking those who had sent them, but sometimes the packages are broken and sometimes no names have been sent with the cards, so that it was impossible for me to thank all the givers.

INDIA.

IN-PATIENTS, BUT NO HOSPITAL ACCOMMODATIONS.

DR. EMILY MARSTON, who is in sole charge of the medical work at AMBALA while her colleague is on furlough, wrote in June:

I had seventeen in-patients, ten at one time, last month; four of them had a friend along, which makes twenty-one people in all. Where did we put them? We have three small rooms—the extent of our *hospital* (?) accommodations. These were filled and the verandah; two patients were in our back bedroom, two more in a go-down, another in an empty cow stable, another in a grass hut. It made it rather hard to manage them in so many different places, but I am

still alive and have a lull at present. Two or three cases were surgical, in which Miss Pratt helped me. I don't know whether I should be here to tell the tale if she had not come when she did.

The lack of a hospital is the cause of many attacks of desperation. It is so hard to work economically when one has no convenient place in which to work. One can't economize one's strength, which is I suppose rather important. One can't economize money. What can you do when you have no matron to take care of the food, and among these people a little medicine selling behind your back is perfectly honorable!

SCHOOL OF MIDWIVES.—LEPERS

Dr. Carleton's school for *Dais* is making headway a little. Of course it is not doing nearly so much as it would were she here. I have no faculty for teaching, especially in a foreign tongue. I wish you could see those women as they study. *Not one of them can read*, and their teacher is only just learning to read. She holds a Government certificate, and is a first-class teacher and understands her profession well, although *all she knows she learned by hearing*. She sits on the floor and her class sit around her.

The Leper Asylum, too, misses Dr. Carleton. An old, old stand-by died since she left. I asked one of the old ladies one day if there was anything she wanted. She is more sensitive about her condition than most of the others, I think. She answered in sarcastic tones, "What do I want? Everything. Give me a cithara (guitar)." I asked her if she could play. She said "No." She seemed so irritable and tired of life, poor soul. One wonders why such wrecks of humanity are allowed to go on dragging out such a wretched existence.

THE DISPENSARY INADEQUATE FOR GOSPEL WORK.

People at home think that a crowded dispensary attendance is the very ideal way of preaching the Gospel. This was my theory, too, but it has exploded since I came into the work. When you are surrounded by a howling mob of women and children, all wanting to be waited on first and telling how many miles they have walked and how long they have waited, you cannot easily, in fact you can't at all, dispense pills or powders and Gospel besides to each individual. Another difficulty is that some of them cannot understand us, and only with the greatest difficulty can understand our helper. A hospital is far the better agency for teaching the Gospel. Our in-patients nearly always listen eagerly to the singing and reading, and I enjoy work among them very much. But these crowded dispensaries wear on one; the noise of their voices, the difficulty of understanding, the way they have of telling the most insignificant symptoms—all combined, makes teaching the Gospel at the dispensary and by the physician a difficult and, at times, an impossible thing.

CHINA.

DEATH OF LITTLE MARION ABBEY.

To the many old friends of Mrs. Abbey nothing further is needed to give point to the sadness of the following letter, but for the sake of other readers a few explanatory facts may be thought pertinent.

After the death of Mr. Abbey, missionary in Nanking, his widow went to Constantinople and remained there for some months with her mother, a well-known missionary of the American Board. After the birth of little Marion, she came to this country, not knowing whether, with three children to provide for, she would ever be able to return to China. But, in the providence of God, two liberal and loving homes opened to receive and care for her son and the elder little girl; so, taking her baby in her arms, Mrs. Abbey returned to fill a very useful position in the boys' school at Nanking.

It is customary for missionaries of all denominations in the hot coast cities of China, to cross over to Japan for occasional summer vacations, and Mrs. Abbey, Mrs. Drummond, Miss Lattimore and others had gone for a few weeks this year to Arima, in the mountains (see Mrs. Haworth's mention of Arima, September issue), where an international Missionary Conference is held annually in August.—EDITOR.

REV. J. N. HAYES, of Soochow, China, wrote to Secretary Speer from ARIMA, JAPAN, Aug. 28:

Mrs. Abbey asks me to write the sad news about her little daughter Marion. On Aug. 22d Mrs. Abbey and Marion started out for an early morning walk; they took lunch, expecting to stay some time. After they had gone about two miles, there came a powerful downpour of rain and they took shelter under a stone culvert. The water soon came down like a flood and, on trying to get out, the little girl was washed out of her mother's arms. Mrs. Abbey had a narrow escape herself. Marion was found about four hours afterwards, half a mile below. She was brought to our place and kind friends assisted in preparing for the burial.

We had a short funeral service at our house, then started for Kobe, which we reached at 1.30 A.M. The little body was laid to rest in a lovely spot under the waving pines and within sound of the waves as they break on the beach. Her grave was by the side of Mrs. Lena Leete Grinnan, who died last year, and the next day little Mary Smith, daughter of Dr. Smith of Honan, China (Canadian Presbyterian), was also laid by her side.

Little Marion was three-and-a-half years old, a short life as we usually reckon time and yet she had seen much of the world. Born in Turkey, she lived for a while in the United States of America, then came to China, and she was taken Home from Japan. She had learned to ask Jesus to forgive her sins and

delighted to sing "There is a Happy Land" and she used to say over and over again "Heaven's gate wide open."

May God's blessing be with the afflicted mother in this her time of sore need. Marion was a sweet little girl and we all miss her very much, but we do not sorrow for her. God seemed to say to the mother He would take care of her little daughter and leave her free to do His work.

ANYTHING AND EVERYTHING TO WIN THE PEOPLE.

MRS. LAUGHLIN wrote from CHININGCHOW, July 28:

Two years ago, when we came here, these houses looked like old barns, some folks said, and some said they looked like jails—because the native frame of the paper windows looks just like the iron bars of a jail. Little by little we added chimneys, board floors, glass windows, close fitting doors, until we really came into a state of comfort, and now we seem to have turned our eyes towards luxuries! At any rate somebody suggested painting, and now the rusty looking great old front door of the house—the same that for generations has swung back to admit the almond-eyed native—that same big door with a glossy coat of jet-black paint shuts out the summer sun from these poor faded foreigners. The wall of our guest room is a shining glory of blue paint with red and black stripes, and the upper panels are pink with red and black outlines.

It will gladden the hearts of people who contributed for repairs on Chining houses to know that, besides having made the houses comfortable, we made our front porch so pleasant to look upon that nobody of the mission here has been able yet, at the end of three weeks, to mention the front porch without a beaming smile.

CONSULTING THE TASTE OF THE MAJORITY.

Since there are so many Chinese to be pleased and so very few foreigners, we decided to please the majority, and allowed a native painter to have his way with the house and the porch. It is inexpressibly Chinesy, this poor, innocent front porch of ours. Rafters, red tipped, blue on the end and a white stork painted on the blue. The tops of the pillars are decorated in figures of many colors. Looking up, they come in this order: a ring of yellow, a ring of black decorated with red and pink, then a small band of blue, then a large surface of green with waves and flowers of blues and reds. The masterpiece is a pink ground with a green lion painted on it and multi-colored clouds like a sort of halo enveloping its blue and purple head, while bright red spines stand up on the lion's back. Tracings, green and yellow, white and black, border one side of these pink decorations and a line of red the other side. There are six of these lions on the board that goes across the top between the pillars. So much for our guest room and front porch—and the Chinese think it beautiful. But into our dining-room no Chinese paint will be allowed to enter. A nice home paper is on the walls there.

One of the painters here drowned himself—jumped into the canal and his body was not found until the next day, and then it was buried without ceremony of any kind, without a coffin even. He committed suicide because of a quarrel with his father about a few cash, equal to eight cents of our money.

AFRICA.

ANOTHER BOUND UP IN THE HARVEST SHEAF.

MRS. REUTLINGER, after her absence in the spring, wrote on her return to BENITO:

Three months can bring about many changes. Of the dark faces one was missing. Nyogo had exchanged the earthly for the heavenly home. Hers was a life full of peacefulness and we can think of her as quietly happy in the Saviour's presence, united again with at least one, if not two, of her children gone before.

How thankful I was to see amongst the crowd of dark faces the two white ones I had left. All along the journey I had thought, if I only find them again the sea with all its difficulties will be forgotten. From Batanga I had the company of Dr. Laffin and Miss Babe. As Benito is one of the inaccessible places for steamers, we requested the captain to take our mission boat and crew on board, so that he might drop us off somewhere near our home. It was three o'clock in the morning and the bright stars were looking down upon us as our little boat was lowered, and we were left on the open sea alone, the steamer lights disappearing just below where the Southern cross shone brightly. By and by we noticed a bright light just where we supposed the land to lie; it proved to be the morning star. Quietly our crew paddled toward the light, while Doctor held the rudder. When morning broke we thought we must be near the Benito River, but mountains in the distance looked strange and the coast was unfamiliar. After a while it dawned upon me that we were some twenty miles south of Benito. However, we reached home the evening of that day.

Two days later an English trader was brought to us very ill with fever. How thankful we were for Dr. Laffin's presence. Day after day he cared for the sick man, until on the evening of the fifth day the spirit left the body and next day we laid the remains in the quiet cemetery at Mbade. We felt so sad for his friends so far away, not knowing that the son and brother was no more.

We have secured the help of a native teacher who understands French, and the only obstacle, the scarcity of native food, is again staring us in the face. Such times come suddenly upon us so far from the base of supplies, and we feel as though we were cast away in a desert.

JAPAN.

SUNDAY-SCHOOL PICNIC.

MISS ROSE having obtained a resident passport, returned to SAPPORO in time for close of school. She wrote July 2:

How I wish you could take a peep into our school-room just at this moment. The floor is covered with children of all sizes, for this is the annual picnic of our Sapporo Sunday-schools. Miss Smith tells me that this gathering is four years old and has been a great help in building up the work for children here.

It is now four o'clock. Our guests arrived at one. The long afternoon is all too short for them, nor do they mind the languor of a summer day. They have been out of doors at play, and have sat a long time singing hymns and listening to addresses, and now has come the most solemn time of all, for the Japanese child is not merry when he takes his supper but gives himself, mind and body, to the work in hand. The inevitable rice is always taking on new forms, and on this occasion it appears in long rolls wrapped with sea-weed, and when cut into thin and shapely slices, looks not unlike jelly-cake. At a picnic in America one would hardly expect to find children drinking strong, clear tea with a relish; but so has custom and association glorified this national beverage that, to the Japanese child, its charms far surpass those of lemonade. The feast was prepared by our Japanese teachers, who watch the happy effects of their efforts with great satisfaction. The children are not talking, for they believe in the old adage, Work when you work. To an American the silent solemnity which hovers about a Japanese feast will ever be an incongruity.

GRADUATES FROM GIRLS' SCHOOL.

Our school-room still retains its commencement decorations and general air of festivity, for the great event occurred on the twenty-eighth, when two young ladies were graduated. The occasion was honored by the presence of the *elite* of Sapporo, whose expressions of appreciation were most elaborate. It means a good deal for a girl to graduate from a Christian school in Japan; for besides the three languages with which she must be somewhat familiar, she has thought about, if not thoroughly digested, a new religion. If she accomplishes all that is expected of her during the eight years' course, she becomes quite interesting and well worth knowing.

WEST PERSIA MISSION.

MISS REINHART, of Mosul, wrote from MARDIN, TURKEY, August 18:

If a physician cannot be secured for our station soon, Dr. Emma Miller, of Oroomiah, has kindly offered to come for the winter. But the assurance that Miss Schaeffer is not only appointed for Mosul, but really at this date on her journey towards us, seems almost too good to be true. That she is from Wisconsin already forms a tie between us. How often God's blessings come to us when least expected! The news that an organ has been secured for us was also received with delight. We have a baby organ for touring, but it is a great pleasure to know that we are to have an instrument that we can enjoy. How the music will brighten our winter evenings and be a joy to our dear schoolgirls! May God bless and richly reward the kind heart who bestowed this gift.

These pleasant anticipations make the discomforts of the summer more endurable. We are now guests at the summer retreat of the Mardin missionaries as, without a physician, we could not safely take the children to the mountains and I could not go alone. It probably would have been unsafe, too, on account of the Kurds.

This is an unhealthy year at Mardin; there are many cases of cholerine, a disease closely resembling cholera, but it does not prove fatal if taken in time. Although the air here at "the garden" is cooler than in the city, it is malarious, and sometimes half of the ten missionaries are ill at one time. They recover in time to take care of another detachment of sick ones, and so it goes. It will be a year on October 10th since we reached Turkey, and having had good health all the time I have the best of hopes for the future. Our life here is a sort of "camping out;" we have our meals in a tent where the thermometer often registers more than 100 degrees. Two small stone houses accommodate the missionaries, each family occupying one room. Five people in one apartment about 15 by 25 feet makes rather crowded quarters. We have no glass in our windows, and when the sand blows in thicker than is endurable we close the heavy wooden blinds, and as the wind does not come from more than one direction at a time, we usually have light from at least one unclosed window. There is a broad porch in front of each house, which is protected from the sun by a roof of *carot* or leafy thatch. Here we study and sew mornings, and bring the baby organ in the evenings for little concerts. The singing attracts numbers of Kurds who live near in small booths. We often wonder if the sacred songs and Sunday meetings which the gentlemen hold with them will ever touch their wild, lawless hearts, for the Kurds living near us are all relatives of a noted highwayman, and are his accomplices in dark deeds. They are friendly to us and we do not fear them, never even closing our doors at night.

We expect to start for Mosul in about six weeks, hoping to get our residences in order before the annual meeting guests reach us in October. Our schools must be started, too, and work laid out for two Bible women. They are graduates of the Mardin girls' school. I have been laying plans for next winter, and am anticipating resuming work in Mosul with great pleasure.

HOME DEPARTMENT

PROGRAMME FOR CHRISTMAS MEETING OF YOUNG WOMAN'S SOCIETY. SUBJECT—SYRIA.

"When I find a field too hard for a man, I put in a woman."—*Bishop Wm. Taylor*

HYMN.—"As with gladness, men of old."

SCRIPTURE READING.—The First Christmas in Syria. Luke 2d.

PRAYER.

MINUTES AND ITEMS OF BUSINESS.

PAPER.—Work of Young People To-day in Missions.

1. Mission Bands.
2. Christian Endeavor Societies.
3. Student Volunteers.

REFERENCES { *Annual Report* of W. F. M. S. Article, *N. York Evangelist*, Aug. 23, '94.
Golden Rule, Convention No., 1894.
Report of Detroit Convention of Student Volunteers, from M. W. Moorhead.

SOLO.—"O! Jesus Thou art standing."

PAPER.—Story of Our Church Work in Syria.

1. Need and Supply of Medical Missions.
2. Educational Work (using map).

REFERENCES { "Medical Missions in Syria and Palestine," by G. E. Post, M.D., in *Miss. Review*, Sept., '93.
Murdered Millions, by G. D. Dowkontt.
Report of Foreign Board. Historical Sketches. Woman's Work (file).
"Evangelical Missions in Syria," by G. A. Ford, *Miss. Review*, Dec., '93.
Church at Home and Abroad, Aug. and Sept., '94.

PRAYER.—That the obstructive policy of the government may be removed.

HYMN.—"The Son of God goes forth to war."

Missionary Tea following.

GERMANTOWN, PA. *Henrietta H. Partridge.*

BRIDAL GIFTS.

A YOUNG bride was unpacking her new household goods and all her wedding gifts. How tenderly she handled each pretty or useful article as it came from its hiding place. What loving thoughts kept her heart warm as she strewed about the room the loving mementos of dear friends—marble clocks, vases, large, costly pictures, sparkling bowls and olive dishes of cut glass, daintiest china, sofa cushions in delicate colors and silverware of every kind and description for every possible and impossible use. She had really forgotten how many and how beautiful they were, for they had come in such rapid succession within a few days, and she had not seen them for so long a time. For our little bride had not gone to live "just around the corner from Papa's," or even to a city in some neighboring State, but she and her husband were settling their new home in distant Syria. The partings had all been brave and cheerful, for Rose had said, "I do not want to remember tears on the faces of my friends," but tears were very near the surface of her own eyes as, in her distant home, she looked at all the gifts and recalled the loving words and messages that had accompanied them.

"George," she said to her husband, who was opening another box, "none of the dear ones at home can imagine what these gifts mean to me. Each time I look at them they will bring back the faces of the givers. How

can we get into ruts, even off here in this little town, when we have all these beautiful new books to read? We can't stagnate utterly with these pictures to look at and the piano father gave me to play on, and all the dainty table appointments. Why, it seems like home already to have so many pretty things in the house. And, George"—after a minute—"we are not going to use them for ourselves alone. Don't you think they will rest and please the other missionaries, too, and can't we make them useful in the Lord's work which we have come here to do?"

"God helping us, Rose, we will not be selfish, but will try to use our nice new things for all who come to our home."

A few days later the new home was fairly settled and open to inspection by the other missionaries, for, in a small mission station, the members feel as if they belonged to one family and take a deep interest in all that concerns one another.

"Oh, Mrs. Wharton, you have no idea how it rests me just to come in here and see all your fresh new things. I feel younger already, and as if I could go and do my work with much more energy and interest than before. Why, it is almost as good as going to America!" And as she looked into the face of dear old Mrs. Brainard, and realized how little refreshment and rest came into the life of this widowed worker, whose children were all grown up and in America, and who had chosen to go on alone in the work which she and her husband had begun thirty years ago, Rose impulsively put her arms around Mrs. Brainard's neck, and begged her to come often and let her be a daughter to her.

Mr. Adams ran in on an errand, but stopped short at the book case and stayed there so long that he was quite ashamed of himself. "Oh, those books, what a joy it is merely to look at the covers of so many new ones!"

Miss Dryden, a young lady whose romantic ideas about missionary life had been sadly shattered soon after her arrival, looked about her with a sad and solemn air as she carefully examined each new article. "Well, Mrs. Wharton, these things are all very nice, but I am afraid you will not enjoy them long."

"But why?" asked Rose in alarm.

"Oh, the servants will break all your pretty dishes, and the dust which sifts in here in summer will cover and spoil all the dainty things, and, besides, you will soon find out, as the rest of us have, that it does not pay to have too many nice things out here." With this sinister warning, Miss Dryden took her departure, leaving Rose to brood over her remarks.

The Whartons had made a very earnest determination at the outset of their missionary life not to go into debt, but to live within their salary no matter how hard it might be. But it was with very sober faces they leaned over their account books after all their boxes had arrived, and George had held an interview with the Station treasurer. It seemed no comfort to them to be told that young missionaries were apt to go into debt during their first year out and that this debt occasionally hung over them for years. Of course, it had been necessary to buy a great many things after they had reached Syria, and though they had been careful to save a part of their outfit money for this purpose, there was not nearly enough. There were rugs to buy and horses and provisions for the winter and a hundred and one little things that have to be provided in starting a home, no matter how simple that home may be. And now came this tremendous—yes, really tremendous—bill for freight. The allowance given them by the Board for freight would not cover even half of it.

"Why, George," said Rose in a sad voice, "perhaps I ought not to suggest it, but do you suppose our friends thought when they gave us so many lovely things what it would mean to us to try and get them out here? There are so many of the things that we could easily do without, but how *can* we be in debt?"

"We shall have to take the little nest egg we had put away, the money Grandma Wharton gave me on the day of our wedding, and pay these bills. It will take the whole of it, too."

"Blessings on Grandma Wharton," said Rose fervently. "On the whole I do believe that is the very best kind of a present to give, at least to young folks who are going to be missionaries."

"Yes," said George, "what should we have done without the money your Uncle Jack gave us, with which we bought our horses? We could not get to our work in the villages without those horses. But, Rose, there is something which troubles me even more than these bills. Dr. Jennings told me the other day that all the natives are talking about the large number of boxes that have come for us. He says that this has made such an

impression of luxury and extravagance in the town that he fears it will take us years to live it down. There is so much talk now about extravagance in missionary living and our being so far above the natives among whom we live, that I am in despair over the way in which we have begun."

"Do they criticise our home and the things in it? Isn't it right to have nice things and enjoy them, even if you *are* a missionary?—especially if your friends give you the things?

"Yes, Rose, we are being criticised, and I cannot help wishing that our friends had been less generous or had limited their gifts to money and books and the necessary household things."

"Why, I never thought of such criticism being possible. How can I enjoy my pretty things any more if they are to be in the way of our usefulness here? George, it will be a burden on my heart that I shall not be able to get rid of."

"I feel very much the same way," said George, "but do go and talk it over with dear old Mrs. Brainard and see what advice she gives."

A long and earnest talk with the dear old missionary cleared Rose's troubled vision, and left her wiser and more courageous to live down the criticism which had been unwittingly brought upon her and her husband by their well-meaning friends.

"She was so sympathetic, George, and she said she did not see how we could have returned any of the gifts, as Dr. Jennings says we should have done. She told me to enjoy my pretty gifts, and that they are a rest and joy to her whenever she comes into our home. But she told me how when she came out, she decided to lock up many of her pretty new things for they were not suitable to be used in a new station such as this was then. When she was very homesick and tired she would go to her closet and look at the things and think about the dear ones who gave them, and I think I shall lock up all my cut glass and the dishes I have to wash myself for fear the clumsy servants will break them. And when will we ever use all the quantities of silver which those dear, ignorant friends gave us? Think of six berry spoons and never a berry do we see here the year around!"

If you should look into the Wharton home to-day you would see quite a different looking place from that over which the young bride presided a few years ago. The newness and freshness has worn off so that even Miss Dryden says, "Your things look almost as old now as the rest of ours."

A cosy, refined air is always about the home, for Rose has not locked up her good taste and faculty for making a house look homelike and pretty. Many a missionary from this and other stations has been rested and refreshed in the delightful and tastily arranged home, and many a native has had his crude thoughts elevated and refined by being entertained here. But if you should look for some of the costly and beautiful wedding gifts you would fail to find them, unless Rose took you to a closely locked closet, which she sometimes visits and which she has labeled,

"LOVING BUT MISTAKEN KINDNESSES."

A. M. D.

Wanted.—A woman of experience to take charge in a Home Missionary's family—eight children. Send stamped envelope under cover to the editor.

LOVEST THOU ME?

Lovest thou Me? Had we but heard
The tender question of our risen Lord,
How would we danger brave, toil overleap;—
He only bids us feed His scattered sheep.

Lovest thou Me? Ah, it had been so sweet
To bathe with tears those pierced hands and feet!
Not once He calls us o'er His woes to weep
But, haste to guide, to feed His scattered sheep.

Lovest thou Me? And we had fallen low,
Grieved with the sad disciple that He question so;
Longing to witness our repentance deep,—
He asks no pledge—save that we feed His sheep.

Lovest thou Me? We may not pause to sigh
Ev'n o'er the time when we did Him deny.
Now is the day, the hour, our faith to keep,
To prove our love by feeding His lost sheep.

LYNCHBURG, VA. *Lucy Randolph Fleming.*

SINCE LAST MONTH.

ARRIVALS.

September 16.—At San Francisco, D. A. Beatty, M.D., and Mrs. Beatty, from the Canton Mission. Address, Fairbank, Ontario, Canada.

September 21.—At New York, Rev. W. H. Lester and family, from Valparaiso, Chili. Address, West Alexander, Pa.

DEPARTURES.

September 17.—From Vancouver, B.C., all to join the Hainan Mission, China:
E. D. Vanderburg, M.D., and Mrs. Vanderburg.
Miss Etta Montgomery and Miss Katharine L. Schaeffer.

September 19.—From New York, all for Interior Africa:
Rev. Melvin Fraser.
Silas F. Johnson, M.D., and Mrs. Johnson.
Mr. and Mrs. Oscar Roberts.

September 22.—From New York, Rev. Edgar M. Wilson, to join the South India Mission.

September 25.—From San Francisco, Rev. Paul D. Bergen, Mrs. Bergen and child, returning to Chinanfu, China.
Miss Lavinia M. M. Rollestone, to join the Central China Mission.
Dr. Eleanor Chesnut, to join the Canton Mission, at Lien Chow.
Miss Gertrude Bigelow, returning to Yamaguchi, Japan.

September 29.—From New York, Rev. and Mrs. Reese Thackwell and two children, returning to Dehra, India.
Mrs. John Newton, returning to Allahabad, India.
Rev. and Mrs. Chas. H. Bandy, to join the Furrukhabad Mission in India.
Dr. Bertha T. Caldwell and Dr. Maud Allen to take charge of the Woman's Hospital, at Allahabad, India.
Rev. and Mrs. Albert G. McGaw, to join the Lodiana Mission, India.
Mrs. L. B. Tedford and two children, returning to West India.
Rev. Wm. J. Leverett, to join the Hainan Mission, China.

October 6.—From New York, Rev. Geo. A. Ford, returning to Sidon, Syria, and Mrs. Mary P. Ford, his Mother, formerly of the Syria Mission.

MARRIAGES.

August 22.—At Tokyo, Japan, Miss Lily Murray, for six years Teacher in the Girls' Schools, to Ransford S. Miller, Secretary of the Y.M.C.A. in Japan.

August 28.—At Los Angeles, Cal., Miss Mary L. Hays to Silas F. Johnson, M.D., under appointment to West Africa.

DEATHS.

August 22.—At Arima, Japan, Marion, aged three-and-a-half, youngest child of Mrs. Abbey, of Nanking, China. (See "Letters.")

August 22.—At Seoul, Korea, Cadwallader, three months old, youngest child of Dr. and Mrs. C. C. Vinton.

August 27.—At Kasauli, in the Hills, N. India, Rev. Chas. W. Forman, D.D., after forty-six years of continuous and fruitful service in that country.

SUGGESTION CORNER.

PRAYER is the greatest thing in the world. It keeps us near to God. My own prayer has been most weak, wavering, inconstant, yet has been the best thing I have ever done. I think this a universal truth. What comfort is there in any but the broadest truths?—*The late General Armstrong*, of Hampton University.

FROM Report on the Silver Anniversary of the Auxiliary at Ypsilanti, Mich.:

But twice during the twenty-five years have we omitted our monthly meeting.

Many times when a special request has come from our missionary or from the Board, or when the state of our own treasury has seemed critical, we have met

for prayer. God has heard and answered.

During the twenty-five years, we have enrolled 340 names. Of these, 119, or more than one-third the entire number, have been called from earth.

The first year, with 149 members, our treasurer reported $182.64: this year, with 61 members, *of whom eleven are memorial*, $341.32, indicating a deeper interest in the hearts of some.

"First, Missionaries" is the title of an interesting article in the *N. Y. Independent* of Sept. 20.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' Meeting first Tuesday of the month, and prayer-meeting third Tuesday, in the Assembly Room, each commencing at 11 A.M. Visitors welcome.

THE annual autumn letter prepared by our Home Secretaries is, we trust, already in the hands of each Auxiliary, Christian Endeavor Society and Band. Its important items are earnestly commended for prayerful consideration. Following the recommendation that the regular meetings in January be set apart for Praise and Thanksgiving in recognition of our Jubilee Year, please note in the next issue of WOMAN'S WORK the name and price of the programme that will be specially prepared for those meetings. Let us also make as our own during the next few months the motto adopted by two of the Women's Boards of sister denominations, "*Pray, Plan, Push.*"

SEVEN new missionaries have been added to our list during the summer: Mrs. E. D. Vanderburg, Hainan; Mrs. J. P. Irwin, Tungchow College; Mrs. John A. Fitch, Chefoo, China; Mrs. W. A. Shedd, Oroomiah, Persia; Mrs. Howard Campbell and Mrs. C. H. Denman, Laos. Little Lois Denman, aged three years, will help to brighten the missionary home in the far away land.

OF the large company of departing missionaries who have recently sailed, a number were of our own household. The veterans, Mrs. Tedford and two children, Mrs. John Newton, Mrs. Thackwell and two children, all returning to India; Miss Emilia Thomson, returning to Syria. Dr. Bertha Caldwell goes out for the first time to take up work in Allahabad. Mrs. M. P. Ford, well known and honored in missionary circles, sailed for Syria with her son, where hearty welcome awaits her from missionaries and Syrians. Each one is commended to your prayerful interest as they journey toward their appointed fields of labor.

WE are happy to welcome to Philadelphia two of our young missionaries, now at home for a well earned vacation—Dr. Jessica Carleton, from India, who is adding to medical knowledge already possessed by taking a special course in the College here, and Miss Etta Case, from Japan, who after seven years of active service is happy to be once again under the dear home roof.

DO all of our Presbyterial Presidents know that they are ex-officio members of the Executive Committee of the Society, which meets every Tuesday morning at half-past ten o'clock in Room 18, 1334 Chesnut St.?

We have been made glad by having two of the Presidents from distant Presbyteries with us during the last month. Will not many more arrange their visits in the city to suit this time? Your presence will be mutually helpful.

Do they Understand? price 1 cent, 10 cents per doz., is one more appeal to the uninterested women in our churches. Send for it. Do not omit to send also a generous order for *The Year Book*, price 10 cents.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

ALTHOUGH mention was made last month of the death of Miss Hesser, of Japan, we repeat it here with grief for ourselves, she having been sent out by the Board of the Northwest to Japan twelve years ago. By her splendid work and bright ways she had greatly endeared herself to all who met her or knew of what she was doing for girls and women in the mission. The Rev. and Mrs. C. M. Fisher, who know her well, wrote us: "She was without exaggeration one of our best missionaries in Japan. She loved the people and all loved her deeply. She acquired from the beginning a wonderful use of the language and was highly esteemed for the strength with which she took hold of any missionary problem or work. Above all, her love for Christ and souls was beautiful, and it was her hope that her days might be spent in the Master's service among the people whom she loved so well." Truly we wonder why this light was quenched on earth, although we know her work was finished in our Father's plans.

MOST helpful and encouraging presbyterial meetings are reported. Prepared for by much prayer, consequently they were good. Mrs. D. B. Wells upon returning from Northern Michigan, where she saw evidence of the great devastation from the fires, said: "You will be

wondering why these societies do not continue to give. Very many have nothing to send but their prayers, which they do give, and who among us can estimate their value?"

In view of the forest fires, which have been so disastrous to life and property in a portion of our own territory, as well as some other parts of our land, and the troublous times in the Orient, the last Friday in October, the 26th, was appointed a day of fasting and prayer. We hope that our Auxiliaries generally will observe it.

Many have been the earnest prayers for those starting off during the early autumn months from both eastern and western seacoast for their untried fields of labor, as well as for those who are returning after a season of rest at home, that all might be upheld by Him who holds all things by the power of His might, and that they might be tenderly cared for as a father careth for his children. Of new missionaries belonging to our Board of the Northwest who have gone out during the past few months are Miss May Wallace, to Persia; Mrs. J. E. Shoemaker, Miss Katharine Schaeffer and Dr. Eleanor Chesnut, for China; Mrs. C. H. Bandy and Mrs. A. G. McGaw, to India.

The Year Book (see Editorial Notes) is a pamphlet of 80 pages, and contains so much information for the small sum of 10 cents that we hope each auxiliary society will send for at least one copy. Address, W. P. B. M., 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 53 Fifth Ave. the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

The Fourteenth Street Church, New York City, has scored another in a long record of services in the Master's wide vineyard. They gave an old-fashioned, warm-hearted "Farewell," Sept. 11, on the occasion of sending one of their own members to the Central China Mission. The former pastor, Rev. F. A. Marling, and the present pastor, Rev. H. T. McEwen, made gracious and fitting remarks. Secretary Robert Speer told the people that the Board of Foreign Missions is not unmindful of what they have done in past years by way of contributions, but they recognize a far greater gift in this young missionary. The editor of Woman's Work gave a little sketch of what Miss Rollestone will find to do in China. The young people of the church and older friends, and even a Christian Endeavor Society of a Baptist Church, presented valuable expressions of their affection and appreciation. To all of these Miss Rollestone made frank and appropriate reply. She sailed from San Francisco precisely ten years from the day she confessed Christ in Fourteenth Street Church.

Our Board has adopted two new missionaries. Miss Etta Montgomery, though a Western young lady, has been for a short time getting experience in city missions in New York, and is a member of the People's Church, Madison Ave., Dr. Chas. Thompson, Pastor. Mrs. W. N. Crozier of Soochow, China, was formerly Miss Blake of the Southern Methodist Mission in that city.

A Year Book containing a summary of the work done by the Board of Foreign Missions of the Presbyterian Church is now issued, for the extremely low price of 10 cents a copy. It serves also as a Calendar of Prayer, as the work and workers are so arranged and classified that each is assigned some special day for remembrance in petition for God's blessing.

It has also much information concerning the work of the Board which should be known to all. It is hoped the little volume will have the wide circulation it deserves. Send orders to Woman's Board of Foreign Missions, 53 Fifth Ave., New York City.

It was most pleasant to have with us at the opening meeting of the year young Dr. Maud Allen, who goes from the North Pacific Board to Allahabad. Some of us were fortunate enough to see her and her belongings stowed away with those of Dr. Bertha Caldwell, from the Philadelphia Society, in a comfortable stateroom of the Anchor Line steamer. God bless and keep those two lovely young women. When you open your Year Book write in Dr. Allen's name on page 24.

Rumors of coming Missionary meetings fill the air. Remember that Miss Janeway will give all needed information concerning speakers. Address, 53 Fifth Ave.

From Northern New York.

We desire to call attention of Auxiliaries and Bands to the Year Book of Foreign Missions, just issued under the auspices of Central Committee. The Year Book will be found invaluable to all workers, specially in preparing for the Monthly Missionary Meeting. The names of all the Missionaries are given, under their respective fields, together with the work carried on at each station. Scattered through the pamphlet are several excellent maps. An index of all the stations adds very much to the usefulness of the book. Miss C. A. Bush, 29 Second St., Troy, N. Y., is ready to supply any number desired. Price 10 cents. Be sure and inclose 2 cent stamp for postage.

Since last month most interesting letters have been received from Mrs. Noyes, Canton, Mrs. Silsby, Shanghai, and the Rev. Benjamin Labaree, Oroomiah. Auxiliaries which have

not already received a copy of these letters can obtain them by writing to Miss Angie C. Wing, Glens Falls, N. Y.

THE bi-monthly letter from Bangkok reports the Harriet House School opening with thirty-three scholars. More will be in attendance when the merit-making season is over.

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

NOW that we are all back again in the traces and have mapped out our work for the rest of the year, let us, indeed, "Stretch every nerve, and press with vigor on." Let the Ladies' Societies remember the mark set before them, the Christian Endeavorers the million of dollars to be raised for missions this year, and the Bands and Junior Endeavor Societies the special objects that are their share of the work.

"Give strength, give thoughts, give deeds,
Give love, give tears, and give thyself;
The more we give
The more we live."

WILL not the Auxiliary Secretary see to it that the appeals of the Board's Secretaries to them are *read* to their societies?

AT our mid-monthly meeting we had with us Miss Victoria McArthur, our new medical candidate, who was on her way to Chicago to attend the Women's College. Miss Fleming, our other candidate, has returned to her second year's work. We bespeak for these young women your hearty interest. You can show this by an occasional friendly letter, or in other ways that may suggest themselves to you.

WE have the nucleus of a Library in our new rooms, and are very anxious to see it grow. Donations of missionary books would be very acceptable.

SOCIETIES intending to hold their Praise meeting in November should begin preparations now. Do your best to plan a good meeting. Do not forget that "Thinks giving will cause Thanksgiving." Make a special effort for an increase in gifts.

SYNODICAL meetings are as follows: Kansas, Oct. 8–9; Missouri, Oct. 17–18; Indian Territory, Oct. 26. Those living near where these meetings are held are urged to attend.

ESPECIAL attention is called to the four conferences on foreign missions, to be held by the Synod of Missouri, at Macon City, Oct. 1, 2, 3; Sedalia, Oct. 3, 4, 5; Springfield, Oct. 8, 9, 10, and St. Louis, Oct. 10, 11 and 12.

Every Auxiliary should have at least one representative.

From San Francisco.

Board Meeting first Monday of each month at 920 Sacramento Street; business meeting at 10.30 A.M.; afternoon meeting and exercises of Chinese girls in the Home at 2 P.M. Visitors welcome.

AUGUST 27th was marked by two very pleasant surprises at the Chinese Church, 911 Stockton St., where the King's Daughters of the Japanese and Chinese circle hold their meetings. Mrs. I. M. Condit, who is so dear to every Chinese girl's or woman's heart, was to have a birthday, which fact had been carefully guarded from the outside world, and as a surprise to the circle she and Mr. Condit were to celebrate the event by a little feast for the girls and their friends at the close of the meeting. The Church, Occidental and Home Schools were all invited guests, as also many women from all parts of Chinatown. Carefully as it had been guarded, the sweet secret leaked out and a counter surprise was in waiting for the "surpriser." At the right place in the exercises Ah T'sun came forward with a beautiful basket of flowers and with tender and endearing words presented it to Mrs. Condit. Then followed the feast provided by the pastor and pastorina, and the closing ceremony of this delightful afternoon was having as many of the company photographed as would go down to the steps of the church. Some of the women did not care to go. One said, "I too ugly; I break machine." L. A. K.

AT this time of writing the air is full of preparation for presbyterial meetings, and earnest workers are also looking forward to the synodical meeting which will be held in Los Angeles. Presbyterial presidents are sending out word to the auxiliaries—Pray for our coming meetings. What better preparation could be made?

THE semi-annual meeting of the Occidental Board held in the new Mission House on Sept. 17 will long be remembered by all who had the privilege of attending. It was full of inspiration. We can mention only a few items on the programme. The Chinese girls of the Home School delighted the audience with their singing, reciting, Scripture texts and examinations in temperance and hygiene. The pupils of the Occidental School presented a very interesting programme. The living picture of the "King's Daughters' Circle" on the platform, composed of two Syrians, four Japanese, twelve Chinese and two Americans, joyfully singing "I'm the child of a King" brought tears to many eyes. Their leader, Mrs. Condit, pinned the little badge on several new members, saying of one with tender voice, "I held her in my arms when she was a little baby." They presented a lovely basket of flowers to Mrs. P. D. Browne, President of the Board, as a slight token of their love for her.

It was her birthday, and she was very much surprised as one of the members of the Circle stepped forward and with beautiful words placed the basket in her hands. Mrs. Browne replied in her own loving manner, and we feel sure that many present added a flower to the gift in the form of a silent prayer for God's blessing upon the faithful worker.

Zenana work in India was touched upon, and then the audience listened to an eloquent address by Rev. H. C. Minton, D.D., giving his impressions of missionary work in India, China, Japan, Korea and Siam.

A PREBYTERIAL secretary writes: "The little flock at Fulton, with no president and only four members, is full of courage and hope, saying, 'We are not going to give up.'" The Pastor's sister, Miss Mary Hays, was married this month to Dr. Silas F. Johnson. They have gone as missionaries to West Africa. A farewell reception was tendered them by the Y. P. S. C. E. of the First Presbyterian Church, Los Angeles. They will be "At Home at Batanga, Africa, after Dec. 25th."

ABOUT the same time, and in the same city, Mary K. Hesser, whose life was given as a sacrifice in the service of her Master at Kanazawa, Japan, was laid by loving hands to rest in a flower-lined grave. The Lord accepted her life instead of future service.

MRS. E. A. STURGE has commenced house-to-house visitation among the Japanese women of San Francisco.

SIX members of the Occidental School, two adults and four children, were received into the Chinese Church, Stockton St., San Francisco, on Sept. 16th. A large congregation of heathen was present, and the stillness and solemnity were remarkable.

SCHOLARSHIPS in the Occidental School are twenty dollars.

NEW AUXILIARIES AND BANDS.

IOWA.
Keokuk, 2d Ch.

MICHIGAN.
St. Ignace.

NEBRASKA.
Omaha, Clifton Hill Ch.

OHIO.
Kinsman, Union Ch.
" Young Ladies.
Middleport, Jr. C.E.
New Rochester.
Toledo, Collingwood Ave.

PENNSYLVANIA.
West Pittston, Slocum Chapel Bd.
Williamsport, Bethany Ch.

SOUTH DAKOTA.
Canton, Jr. C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from September 1, 1894.

[PRESBYTERIES IN SMALL CAPITALS.]

BLAIRSVILLE.—Blairsville, 7.30; Derry, 18.43; Johnstown, Y.L.B., 5, Morrellville, 3.78; Murrysville, W.M.S., 8; New Alexandria, 10; Poke Run, 12.25, Silver Links, 11, $75.76

CHESTER.—Berwyn, 1.50, Boy's Bd., 3, S.C.E., 1; Chester, 1st, 5; Coatesville, 37, I'll Try Bd., 5; Downingtown, 7, Golden Links, 4.81; Darby, 1st, S.C.E., 9.25; Honey Brook, 26; Kennett Sq., 17, S.S., 7.50; Lansdowne, Y.L.B., 10; Middletown, 7.83; New London, 2.75; Oxford, 100, S.C.E., 47.23; Wallingford, S.C.E., 22; Wayne, 25; West Chester, 1st, 50; Westm'r, 12 85, S.C.E., 5; West Grove, 12.50, 419.22

CLARION.—Bethesda, 9.50; Brockwayville, 8, Always Ready Bd., 21; Callensburg, 9, Y.P.S., 15; Clarion, 7, S.C.E., 1.40; East Brady, 19, Beacon Lights, 28.55; Emlenton, S.C.E., 5; Leatherwood, 14, Y.L.B., 6; New Rehoboth, 13.34; Oak Grove, 12, Earnest Workers, 1.65; Pisgab, Y.L.S., 30, Snowflake Bd., 15; Punxsutawney, 6, A. C. Good Bd., 5.53; Sligo, 10, 236.97

ERIE.—Conneautville, 24; Cool Spring, 7.40; Erie, 1st, 10; Central, 34.55; Park, S.C.E., 20; Franklin, S.C.E., 0; Fredonia, Y.L.B., 1.50, Children's Bd., 10.60; Girard, 7.08, S.C.E., 2; Greeneville, Eunice Critchlow Bd., 8.72; Hadley, S.C.E., 2.28; Meadville, 1st, 2, Cl. No. 6, 1; Cent'l, 6; Mercer, 1st, 2; Milledgeville, 2.25; Oil City, 1st, 30; Springfield, 1.55; Titusville, Alexander Bd., 4.72, 187.95

KITTANNING.—Eldersridge, 6 00

LEHIGH.—Allentown, 8.25; Bethlehem, 20; Catasaugua, 1st, Busy Bees, 5; Delaware Water Gap, 27, Willing Workers, 1.26; Easton, 1st, 35; Hazleton, 19.74; Mauch Chunk, 16; Reading, 1st, 12.40; Olivet Aftermath Bd., 20; Shawnee, 56, Sunrise Bd., 1.30; Stroudsburg, 26.95; Summit, Rev. J. White Bd, 10, 228.90

NEWARK.—Newark, 1st, Legacy of Mrs. M. E. Kilburn, deceased, 950.00

NEW BRUNSWICK.—Trenton, 5th, a member, 2.00

NORTHUMBERLAND.—Beech Creek, 1.60; Berwick, 2; Bloomsburg, Neal Bd., 15.50; Danville, Grove, S.C.E., 5; Danville, Mahoning, 15.30; Jersey Shore, 21, S.C.E., 6; Milton, 27; Renovo, Y.L.S., 12.50; Williamsport, 2d, 13.70; 3d, 8, 127.60

PHILADELPHIA.—Arch St., 225; Northminster, Armor Bearers, 18, 243.00

PITTSBURG AND ALLEG. COM.—Allegheny, 1st, 65.90; 2d, S.C.E., 10; 1st German, Y.L.S., 9; North, 37.50; McClure Ave., 16.35; Bethany, S.C.E., 15; Cannonsburg, Cent'l, 20; Clifton, 1.90; Crafton, 13.50; Duquesne, 25; Glenshaw, 6, Hannah Shaw Bd., 3; Hoboken, 4; Lebanon, S.C.E., 20; Leetsdale, 11.60; McDonald, 20.72; McKee's Rocks, 12.50; Monongahela, 50; Pittsburg, 1st, 100; 6th, Juvenile Circle, 10; Edgewood Ave., 17.25; 43d St., S.S., 50; Bellefield, S.C.E., 15; E. Liberty, 188.44, Stars, 9.90, Earnest Workers, 37, Henry Bd.. 14.25; Highland, 12.60, N.C.A. Bd., 20; Homewood Ave., S.C.E., 7, Jewels, 9; Lawrenceville, 30, Willing Workers, 10; Park Ave., 14.96; Sewickley, 68.83; Sharpsburg, 10; Springdale, Sentinels, 6; Swissvale, S.S., 40; Tarentum, 21.60; Wilkinsburg, 14.50, Mrs. R. J. Reed's Cl., 60; Miss Matilda Patterson, 5; Cash, 8.50, 1,136.80

PORTSMOUTH.—Ironton, 8.25; Jackson, 5; Manchester, 3.35; Portsmouth, 1st (in mem. Mrs. Tewksbury, 17.75), 30.55, 47.15

MISCELLANEOUS.—Bryn Mawr, Pa., Bryn Mawr College, 107.05; New York, Miss Lobenstein, 1; Rocbester, N. Y., a friend, 20; Interest on Investment, 106, 234.05

Total for September, 1894,	$3,895.40
Total since May, 1894,	$16,735.07

MRS. JULIA M. FISHBURN, *Treas.*,
October 1, 1894. 1334 Chestnut St., Philadelphia

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to September 20, 1894.

BLOOMINGTON.—Bloomington, 2d, 33, C.E., 15; Champaign, 33.73; Chenoa, 10.45; Clinton, 35; Clarence, 8.50, Acorn Bd., 2.17; Danville, 30; El Paso, 3.12; Gilman, 12; Normal, 5; Philo, Jr. C.E., 6; Piper City, Seniors and Juniors, 50.33; Rankin, 6.57; Tolono, 14.69; Waynesville, 5, $270.56

CHICAGO.—Cbicago, 1st, 82.07; 2d, S.S., 40; 3d, 100, E.C., a D. off., 1.85, Seed Sowers, 30, Boys' Bd., 7.50; 4th, 65.82,

Y.W.S., 14 ; 41st St. Ch., Bethlehem Chapel, 2.75, C.E., 2.51 ; Ch. of the Covenant, 11.13 ; Central Park Ch., 5; Jefferson Park Ch., C.E., 15 ; Brookline Park, C.E., 5 ; Englewood, 1st, 5 ; Evanston, S.S., 20 ; South Evanston, 18.95 ; South Chicago, 10 ; Lake Forest, Y.P.S., 11.87 ; Normal Park, 5 ; River Forest, 30, C.E., 4 ; Waukegan, 29.50, Dr. Marshall's mite box, 2.64, 519.59

CHIPPEWA.—Eau Claire, C.E., 5.00

COUNCIL BLUFFS.—Audubon, 5 ; Casey, 3 ; Griswold, 2.70 ; Greenfield, 7.20 ; Guthrie Center, 6.56 ; Menlo, 4 ; Missouri Valley, 8 Woodbine, 12.12, 48.58

DENVER.—Denver, Capitol Av. Ch., 3.75

DUBUQUE.—Dubuque, 2d, 14.85. C.E., 3, Jr. C.E., 8.73 ; Coggon, 2.65, Busy Bees, 80 cts., S.S., 1.10 ; Hazleton, 3 ; Hopkinton, 8.18. Y.P.M., 60 cts. ; Independence, 16.38 ; Manchester, 1.52 ; Pine Creek Ch., 11.18 ; Sumner, 3.25 ; West Union, Willing Workers, 1, 76.24

DULUTH.—Duluth, 1st, 9.98 ; Glen Avon, 2.81 ; West Duluth, Westm'r Ch., 88 cts. ; Lakeside, 4.07, London Lights, 1.12 ; Barnum, Y.L.S., 2.03 ; Two Harbors, 2.95, S.S., 15 ; Hazlewood Park, 2.03 ; Brainard, 5.99, 46.86

FLINT.—Caro, 15.80 ; Fenton, 2 ; Flint, 20.75, Y.W.S., 9 ; Lapeer, 12 ; Marlette, 1st, 4.75, C.E., 3.60 ; Mundy Center, C.E., 2, 69.90

GRAND RAPIDS.—Grand Rapids, 1st, 10 ; Westm'r Ch., 16 ; Ionia, 7, 33.00

GUNNISON.—Glenwood Springs, Jr. C.E., 5.00

INDIANAPOLIS.—Indianapolis, 2d, Mr. Wm. S. Hubbard, 166.67

IOWA.—Burlington, 10 ; Fairfield, 25 ; Kossuth, 7.50 ; Keokuk, Willing Workers, 2.75 ; Lebanon, 5.15 ; Morning Sun, 4.25 ; Wapello, 1 ; Winfield, 10 ; Anon., 93 cts., 66.58

IOWA CITY.—Bethel, 2.50 ; Columbus Junction, 5 ; Davenport, 1st, 27.50 ; 2d, Y.L.B., 10 ; Iowa City, 20, Y.L.S., 5 ; Tipton, 31.16 ; Washington, 20.33 ; West Liberty, 5.18 ; Pbyl. off., 5, 131.67

LAKE SUPERIOR.—Escanaba, 4.95 ; Ishpeming, 4.95 ; Marquette, 77.50, Lake Superior Bd., 39.10, Willing Workers, 5 ; Menominee, 5 ; Sault Ste. Marie, 13.37 ; St. Ignace, 15, 164.87

MATTOON.—Charleston, 4.30 ; Effingham, 5 ; Edgar, 12.30 ; Vandalia, 12.50, 34.10

MILWAUKEE.—Manitowoc, 2.50 ; Milwaukee, Calvary Ch., 25, S.S., 17.50 ; Immanuel Ch., S.S., 36.19 ; Ottawa, 1.50, 82.69

OMAHA.—Craig, 4.90, C.E., 8 ; Marietta Ch., 8.75 ; Omaha, 1st, 17.37, Miss Collier's Soc., 2.81 ; Castellar St. Ch., 2.74 ; Knox Ch., 7.50, Wayside Gleaners, 25, C. E., 12.50 ; Lowe Av. Ch., 15 ; Westm'r Ch., 3.50 ; South Omaha, 1.80, C.E., 4.52 ; Schuyler, 8.83 ; Tekamah, 3.36 ; Waterloo, 1.08, 127.66

OTTAWA.—Mendota, 4 ; Ottawa, 4.95 ; Waltham, 5 ; Waterman, 10.63, 24.58

NIOBRARA.—Oakdale, 3.80, C.E., 5 ; Ponca, 7.35 ; Wakefield, 4.50 ; Wayne, 12.50, C.E., 20, 53.15

PETOSKEY.—Cadillac, 5 ; Clam Lake, 3 ; Harbor Springs, 15 ; Lake City, 7 ; Mackinaw City, 5.11 ; Petoskey, 10, 45.11

PUEBLO.—Canon City, 11.39 ; Colorado Springs, 2.25 ; Monte Vista, 14.63 ; Pueblo, 1st, 5.31 ; Mesa Ch., 16.12, Y.L.S., 15 ; Westm'r Ch., 2.25 ; Trinidad, 3.38, 70.33

ROCK RIVER.—Albany, 4.25 ; Alexis, 5 ; Centre Ch., 5 ; Dixon, 4.79, C.E., 10 ; Edgington, 10 ; Fulton, 7 ; Franklin Grove, 1.25 ; Garden Plain, 10.34 ; Geneseo, 7.25, C.E., 5 ; Hamlet and Perryton, 20, C.E., 1.25 ; Milan, 8.50 ; Millersburg, 5.95 ; Morrison, 41.50, King's Birdies, 8.75, Y.L.S., 3 ; Newton, 15.92, Earnest Workers, 3.68 ; Norwood, 3 ; Rock Island, Central Ch., 4.50 ; Broadway Ch., 23.21, Ruth's Bd., 6.25, Busy Bees, 2.50 ; Sterling, 12.50 ; Woodhull, 23.25, 253.64

ST. PAUL.—Macalester, 13.50 ; St. Croix Falls, 4.30 ; St. Paul, Central Ch , 15; Dayton Av. Ch., 37 ; House of Hope Ch., 45.25, Adult B. Cl., 13.75 ; White Bear, 10, 138.80

SIOUX CITY.—Alta, 6.60 ; Calliope, 1 ; Cherokee, 34.50, Cheerful Givers, 5 ; Ida Grove, 4 ; Inwood, 5 ; Larrabee, 2.25, Busy Bees, 4.05 ; Leeds, C.E. King's Daughters, 2.50 ; Le Mars, 42.70, C.E., 18.94 ; Mt. Pleasant Ch., 5 ; Odebolt, 7.77 ; Paullina, 16, Golden Rule Bd., 9.50 ; Schaller, 5 ; Sioux City, 1st, 9.50 ; 2d, 6.30, C.E., 6.43 ; 3d, 5 ; Sulphur Springs, 3.05 ; Storm Lake, 12.14, Jr. C.E., 5 ; Vail, 8, Boys' Brigade, 4, 229.23

UTAH.—Salt Lake City, Westm'r Ch., 10 ; Pbyl. off., 16.45, 26.45

WATERLOO.—Grundy Centre, Pr. off., 25.00

WHITEWATER.—College Corner, 4.10 ; Connersville, 22.50 ; Dunlapsville, C.E., 2.50 ; Ebenezer, 3 ; Greensburg, 36.30 ; Harmony, 2.50 ; Knightstown, 5 ; Mt. Carmel, 2 ; Richmond, 45.50 ; Shelbyville, 12.50, S.S., 5.98 ; Union Ch., 5, 146.88

WINNEBAGO.—Marinette, 32.13 ; Oconto, 5, C.E., 22.50 ; Oshkosh, 7.50 ; Wausau, 25, C.E., 8.50 ; Merrill, East Side Ch., 7, 107.63

WINONA.—Albert Lea, 45 ; Owatonna, 12.50 ; Winona, 4.66, 62.16

Total for month,	$3,035.68
Total receipts since April 20,	$12,241.52

MRS. C. B. FARWELL, *Treas.*,
Room 48 McCormick Block.

Chicago, September 20. 1894.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for September, 1894.

BINGHAMTON.—Binghamton, North, 25 ; West, 25 ; Cortland, 32.25 ; Marathon, 5, 87.25

CHEMUNG.—Big Flats, 12.50 ; Elmira, 1st, 28.05 ; Havana, 9 ; Hector, 8 ; Horseheads, 2.75 ; Mechlenburg, 13.50 ; Monterey, 5 ; Moreland, 4 ; Newfield, 2 ; Southport, 5 ; Sugar Hill, 2, 91.80

GENEVA.—Canandaigua, 25 ; Geneva, 1st, Y.L.S., 5.10 ; North, Y.L.S., 5 ; Penn Yan, 35 ; Seneca Falls, 4 ; Trumansburg, 12.50, 86.60

HUDSON.—Chester, 25 ; Cochecton, 7 ; Florida, Y.L.S., 70 ; Hamptonburg, 27 ; Otisville, 4.40 ; Port Jervis, 12 ; West Town, 7.50, 152.90

NASSAU.—Hempstead, 18.67 ; Huntington, 1st, 10.25, Y.L.S., 15 ; 2d, 5 ; Islip, 12.50 ; Oyster Bay, 3.50, 64.92

SYRACUSE.—Cazenovia, Torrey League, 30.00

TRANSYLVANIA, KY.—East Bernstadt, 1 ; Lebanon, 18 ; Livingston, 1 ; Pittsburgh, 1, 21.00

UTICA.—Boonville, S.S., 15 ; Clinton, 50, Jr. C.E., 5 ; Knoxboro, 22 ; Lowville, freight, 1 ; New York Mills, Y.L.S., 60 ; Oneida, S.S., 50 ; Oneida Castle, 12 ; Oriskany, 10 ; Rome, 50, C.E., 55 ; Turin, 7.50 ; Utica, Bethany, 135, one mem., 25, Infant Bd., 41 ; 1st, 125 ; Whitesboro, 25, 688.50

WESTCHESTER.—Bedford, 2.50 ; Brewster, Central, 4 ; Mahopac Falls, 6 ; Mt. Vernon, 5 ; Peekskill, 1st, 100 ; South Salem, Bd., 25, 142.50

MISCELLANEOUS.—Choconut Centre, Mrs. H. B. Williams, 1.50

Total,	$1,366.97
Total since April 1st, 1894,	$15,007.75

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
34 West Seventeenth St., New York City.

Box from Warner Society, Waterloo, N. Y., to the Tripoli School, Syria.

Receipts of the Woman's Occidental Board of Foreign Missions for the month ending September 25, 1894.

BENICIA.—Mendocina, 6 ; Napa, 29.50 ; Petaluma, 6.25 ; San Rafael, 41, S.C.E, 10.72 ; Santa Rosa, Mary Lyon Soc., 8 ; St. Helena, 6.50, Crown Winners, 2.50 ; Two Rock, S.C.E., 6, $116.47

LOS ANGELES.—Alhambra, 14 ; Azusa, 11 ; Burbank, 1 ; Carpenteria, 5.30 ; Centinela, 3.55 ; Colton, S.S. Bd., 2.17 ; Coronado, 8.05, S.S Bd., 18.58 ; Cucamonga, 2 ; Elsinore, 3 75 ; Glendale, S.C.E., 3 ; Los Angeles, 1st, 5.85 ; 2d, 17 ; 3d, 10.20 ; Bethany, 65 cts., Bd., 5, S.C.E., 5, Jr. C E., 4.50 ; Boyle Heights, 2 ; Grand View, 6.65 ; Immanuel, Mary T. Minor Bd., 6.51, Y.L.S., 2.75 ; Montecito, 16 ; National City, 5.20 ; Nordhoff, 5 ; Orange, 1 ; Palms, 4 ; Pomona, 6.75 ; Riverside, Arlington, S.S. Bd., 23.02 ; Calvary, S.C.E. Jr., 4 ; San Bernardino, 3.20 ; Santa Ana, 11.22 ; Santa Barbara, Y.L.S., 5 ; Santa Monica, Bd., 11 ; Westm'r, Jr. C.E., 1, 234.90

OAKLAND.—Alameda, 15, King's Daughters, 10 ; Berkeley, 20 ; Centreville, 1.65 ; Danville, 7.15 ; Elmhurst, S.C.E., 10.50 ; Haywards, 12 ; Mills College, Tolman Bd., 25 ; North Temescal, S.C.E., 2, Jr. C.E., 2.90 ; Oakland, 1st, 50.65 ; Brooklyn Ch., 89, S.C.E., 24.55, Centen'l, 1, Jr. C.E., 2 ; Welsh Ch., S.C.E., 11, 284.40

SAN FRANCISCO.—San Francisco, 1st, 6, I.H.N. Bd., 25 Calvary, 52.25 ; Franklin St., 6.40, Stepping Stones, 2.65, S.S., 7.50, S.C.E., 5 ; Howard, 1, Mizpah, 20th Co. B.B., 80 cts. ; St. John's, 12.15 ; Trinity, 25 ; Westm'r, 9, Mattie Nash Bd., 20.10, Pastor's Class, 12.50, Infant Class, 5.50 ; Chinese Home, Tong Oke Bd., 12.55, 206.40

SAN JOSE.—Cambria, 1.75 ; Cayucos, 4.70, S.C.E., 10 ; Fair View, S C.E., 1.30 ; Los Gatos, 5 ; Palo Alto, Jr. C.E., 4 ; San Jose, 1st, 33.75 ; San Luis Obispo, 4 ; Santa Clara, 16 ; Watsonville, 9.15, 89.65

STOCKTON.—Fowler, 12.50 ; Fresno, 1st, S.C.E., 10 ; Stockton, 25, 47.50

MISCELLANEOUS.—A Friend, New York, 5 ; Board rec'd at "Home," 260, 265.00

Total for the month,	$1,244.32
Total since March 26, 1894.	$2,854.11

MRS. E. G. DENNISTON, *Treas.*,
Sept. 25, 1894. 920 Sacramento St., San Francisco, Calif.